

# Federal Council BULLETIN

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Vol. XV, No. 5

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May, 1932

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## Why Evangelism and Social Service Must Go Together

AN EDITORIAL

## The Church in the Life of the Nation

By Hon. N. W. ROWELL

## First-Century Christianity and Ours

By E. G. HOMRIGHAUSEN

## Can Our Churches Be as United as Our Schools?

By LUTHER K. LONG

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A JOURNAL OF INTERCHURCH COOPERATION

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# Coming Events

Embarrassments are often caused by conflicting dates of the many religious organizations. The convenience of many could often be served if dates of important gatherings were known long enough in advance so that other meetings could be planned accordingly. The BULLETIN will print a calendar of the more important scheduled meetings, especially of interdenominational organizations, so far as the information is furnished to the Editor.

GENERAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH	
Atlantic City, N. J. ....	May 2-28
GENERAL CONFERENCE OF THE AFRICAN METHODIST EPISCOPAL CHURCH	
Cleveland, Ohio ....	May 2-
GENERAL CONFERENCE OF THE AFRICAN METHODIST EPISCOPAL ZION CHURCH	
Pittsburgh, Pa. ....	May 2-
NATIONAL CONVENTION, Y. W. C. A.	
Minneapolis, Minn. ....	May 5-11
CHURCH CONFERENCE OF SOCIAL WORK	
Philadelphia, Pa. ....	May 15-21
GENERAL CONFERENCE OF THE METHODIST PROTESTANT CHURCH	
Columbus, Ohio ....	May 18
GENERAL ASSEMBLY OF THE UNITED PRESBYTERIAN CHURCH	
Beaver, Pa. ....	May 25
COMMUNITY CHURCH WORKERS OF U. S. A.	
Buffalo, N. Y. ....	May 18-20
GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE U. S. A.	
Denver, Colo. ....	May 26
GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE U. S.	
Montreat, N. C. ....	May 26
FEDERAL COUNCIL OF CHURCHES, ADMINISTRATIVE COMMITTEE	
New York, N. Y. ....	May 27
GENERAL SYNOD OF THE REFORMED CHURCH IN AMERICA	
Kingston, N. Y. ....	June 2
NATIONAL COUNCIL OF FEDERATED CHURCH WOMEN	
Detroit, Mich. ....	June 15, 16
GENERAL SYNOD OF THE REFORMED CHURCH IN THE U. S.	
Akron, Ohio ....	June 21
COMMITTEE OF INTERNATIONAL MISSIONARY COUNCIL	
Herrnhut, Germany ....	June 23-July 4
NORTHERN BAPTIST CONVENTION	
San Francisco, Calif. ....	July 12-17
WORLD'S SUNDAY SCHOOL CONVENTION	
Rio de Janeiro, Brazil ....	July 25-31
UNIVERSAL CHRISTIAN COUNCIL FOR LIFE AND WORK	
Geneva, Switzerland....	August 13-20
CONTINUATION COMMITTEE, WORLD CONFERENCE ON FAITH AND ORDER	
Wiesbaden, Germany.....	August 24-31
GENERAL CONFERENCE OF THE SEVENTH DAY BAPTIST CHURCH	
Adams Center, N. Y. ....	August 23-28
ASSOCIATION OF WOMEN PREACHERS	
Chicago, Ill. ....	September 13-16
BI-ANNUAL CONVENTION, EVANGELICAL BROTHERHOOD, EVANGELICAL SYNOD	
St. Louis, Mo. ....	September 17-20
COMMITTEE OF REFERENCE AND COUNSEL, FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA	
New York, N. Y. ....	September 28, 29
INTERNATIONAL CONVENTION OF THE DISCIPLES OF CHRIST	
Indianapolis, Ind. ....	October 11-16
UNITED LUTHERAN CHURCH IN AMERICA	
Philadelphia, Pa. ....	October 12
FIVE YEARS MEETING OF THE SOCIETY OF FRIENDS	
Richmond, Indiana .....	October 18-24
FEDERAL COUNCIL OF CHURCHES, QUADRENNIAL Meeting	
Indianapolis, Ind. ....	December 6-10

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# Federal Council Bulletin

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VOL. XV, No. 5

MAY, 1932

## THE EDITORIAL OUTLOOK

### *A Prayer for the Home*

FATHER IN HEAVEN, we thank Thee for the doors that welcome us to the intimate joys of our own firesides, shutting out the world with its cares and duties and unconcern.

We thank Thee for the friendly walls of home and its values measured not by coins but by heartbeats, not by pomp and circumstance but by sympathy and love. Here the pace of the swift is slackened for the slow, and the weak are beloved the more for their greater need. Here each to each can speak without reserve and hopes be bared without the cynic's scorn.

Here Thou dost teach us the beauty of sacrifice and dost give us the first tastes of the joy which comes only to those who have forgotten self in the service of those they love.

And here we come to long for a life that knows not the forbidding barriers of time nor the bitter walls of hate, as we cherish the promise that some day all Thy children shall claim their rich inheritance and sit down together in their Father's House.

In the name of Him who had no place to lay His head, but who, homeless, left an abiding place for every homing spirit. Amen.

ADDISON H. GROFF  
(*In Reformed Church Messenger*)

### *Why Evangelism and Social Service Must Go Together*

NOTHING is more unfortunate than the present tendency to put evangelism and the social work of the Church into separate compartments. We are faced with a situation in which some earnest Christians insist on exalting the "personal Gospel" to the depreciation of the "social Gospel," while others

magnify the significance of the Christian message for society at the expense of its meaning for the individual. A thoughtful study of the New Testament will show that either aspect of the Gospel requires the other, and that each is hopelessly crippled if we try to make it stand alone. And a thoughtful study of the real nature of our life in society will show that nothing is more needed than a true synthesis of the two points of view.

Those who urge evangelism as the great duty of the Church are basically right. For the crucial thing, now and always, is the inner spirit that comes from one's life with God. No social problem can be finally solved without solving the problem of how to change the *motives* of men's lives. The Psalmist's prayer still pierces to the heart of every complex problem, "Create in me a clean heart, O God, and renew a right spirit within me."

And this is something that those who are zealous for a better social order are in danger of forgetting. Their forgetting of it is what justifies the charge that much of the emphasis upon the "social Gospel" is thin and superficial. Too often they do not reckon sufficiently with the fact that man is a *spiritual* being. Surely we have learned from our experience in dealing with the liquor problem not to place too much reliance on external adjustments or merely legislative methods. We know now that in the end the crucial problem is how to substitute self-control for self-indulgence, a concern for social welfare for a selfish private whim. The word with which Jesus began His ministry—"Repent"—is the word with which we have to begin.

But those who emphasize the "social Gospel" are right when they insist that the new motive which comes from commitment to Christ must express itself socially. For the "individuals" whom the evangelist seeks to save are not isolated

nomads but members of society. They do not live in a social vacuum, but in a complicated system of inter-relationships, in all of which the new spirit and motive have to be vitalized. It is the failure to recognize this that has made so much evangelism in the past unproductive of profound spiritual results. When Lord Shaftesbury was working passionately for the factory laws that would protect helpless men, women and children who were being crushed by the rapacities of the Industrial Revolution in England, he complained that the "saints" were against him. And the tragedy is that there was much justification for his complaint. The "saints" of his day could not see that the individuals whom they wanted to save were being damned by injustices and cruelties with which as mere individuals they were powerless to cope. It is true that men have to be converted individually; but they are not fully converted unless they are converted to a social responsibility.

The Apostle John had so discerned the whole mind of Christ that he never fell into either of the one-sided and unbalanced conceptions of the Gospel that are so common in our day. His whole message dealt with our relation to God, but his one touchstone as to whether we love God was whether we love men. "*If we love one another God abideth in us.* . . . *If a man say, I love God, and hateth his brother, he is a liar.*" And in such words he was simply reflecting the teaching of Jesus who in His great parable of the Last Judgment (Matthew 25) made it the test of men's knowledge of Himself whether they had ministered in love to their fellows.

All this was put in impressive fashion by Archbishop Temple at the Jerusalem Conference of the International Missionary Council when he said, to those who were sincerely troubled by the emphasis on social and economic problems and felt some new gospel was taking the place of the Gospel of Christ, that the present-day effort to make all our social and international relations Christian should be thought of as simply an attempt to claim every aspect of life for the Lordship of Christ. It means, Dr. Temple pointed out, not a lesser place for Christ, but a greater one—not pushing Him to one side, but placing Him at the center of all the life of all the world.

Within the last few weeks a remarkable book, "Christianity and the New World," by another Anglican, F. R. Barry, sets forth a similar point of view. "It would be a poor, anemic religion," he says, "which remained aloof from our pressing financial anxieties. . . . The existing eco-

nomic situation thwarts God's will for His human family. . . . If it is God's will to give us our daily bread, then the creation and the distribution of wealth is one of the surest ways of cooperating with the purpose of God as revealed in Christ. We need to see the bank and the factory as instrumental to the Divine Kingdom no less than the school, the hospital and the Church."

Stanley Baldwin, the ex-Premier of England, admonished the Congregational Union of that country not long ago that, instead of being preoccupied with excursions into the field of contemporary problems, "the churches should cultivate their own garden—the garden of *religious life.*" Within certain limits, it was a sound word. But it would have been sounder, and nearer the full Gospel of Christ, if he had pointed out that the "*religious life*" has to be lived by men as manufacturers, laborers, bankers, diplomats. What does it mean to be a Christian in such fields as these? To answer that question, not in words merely, but in life, is our urgent task. And it will be fully answered only by those who have learned both the personal and the social meaning of the Gospel, and in their own experience have fused them into a living whole.

### *Perpetuating Pentecost*

**S**UNDAY, MAY 15, is marked as the birthday of the Christian Church. We call it Pentecost. It is fair to suppose that if the Holy Spirit was necessary for the creation of the Church, it will also be necessary for its continued life. This is nowhere more imperatively set forth than in the whole movement for the betterment of human life for which the Church must ever stand. Any student of history knows that, apart from the spirit of Pentecost, no great spiritual and social reform has had success. What happened to St. Francis, to Luther, to Knox, to Wesley, to Livingstone, must happen to every leader who hopes to do anything creative in lifting society and bringing in temperance, peace and social justice. In all the record of reforms in our day, nothing is more evident than that they must find their dynamic in an endowment of power which descends from above. The whole missionary field must have it. The raising of social standards calls for it. The temptations of city life must be faced by its power.

If Jesus would not allow His disciples to go out until they had this source of inner power, if Jesus said that it was only through the Spirit that His message could be vital in the lives of men, how can we question that Pentecost is one of the

supreme days of the Church? Above all else, the Church must recast its plans so as to give the Holy Spirit the right of way in a new and uttermost consecration of our own personal lives.

### *New Signs of Missionary Cooperation*

**B**ELOWE IT OR NOT," we are making progress in interdenominational cooperation. Sometimes when one sees the overlapping of denominational programs and the competition of churches, with the consequent waste of both material and spiritual resources and the loss of golden opportunities to serve a needy and distressed world, he is prone to become discouraged and say, "What is the use? Ephraim is joined to his idols, let him alone."

But there is in fact much to encourage us. Conditions are not as bad as they were, or as they often seem. Every now and then something takes place which cheers our hearts, and revives hope within us. There are many signs today of a growing desire for, and an increasing practice of, comity and cooperation between our denominations. This is particularly true in the missionary work of the churches, both at home and abroad.

A very significant thing has taken place within recent weeks in home missions which indicates the new trend. It was the Annual Meeting of the Interdenominational Council for Spanish-Speaking Work in the Southwest, in Santa Fé, N.M., February 23-26. This Council is the joint Committee of the Home Missions Council and the Council of Women for Home Missions for work among Mexicans and Spanish-speaking Americans in the United States. The Santa Fé gathering was the twentieth annual meeting of this body, which is made up of the denominational superintendents and workers carrying on missionary activities among these people. During this score of years this Council has been coming together every year for conference and fellowship. There has been a growing spirit of goodwill and real desire to practice comity. As a result of the experience of two decades, the denominations have at last come to the point where they are ready to submit their budgets and programs to each other for review.

At Santa Fé, an Executive Committee consisting of the denominational executives and official representatives was set up, to which were

committed all matters of comity and cooperation. This committee is to hold two meetings a year. The mid-year meeting is to be a budget and program meeting when the budgets and plans for the coming year are to be submitted and discussed. The next meeting for this purpose is to be in El Paso, Texas, September 20-23, 1932. This is a great step forward in constructive comity and positive cooperation. It will help to prevent the commission of interdenominational sins of duplication, overlapping and competition. This is putting the horse before the cart!

Yes, we are really making progress—the morning cometh!

### *The Crux of All Race Problems*

**T**HE MANY ISSUES that arise in considering race problems often obscure the fundamental conception that lies at the heart of them all, the ideal of Jesus Christ about human beings. Approached from this angle, the fundamental question is: Are underprivileged or less developed racial groups to be treated as *persons* on the same basis of their humanity as the more developed and stronger racial groups?

This is not a question of how much more serviceable the more advanced groups are to the world. It does not involve the question of how much comparative wealth either race has; nor does it even rest upon the question of the comparative advancement of their cultures in the arts, the sciences, literature, or other fields. It does not involve the question of their comparative political capacity, nor whether or not they are intellectually equal.

It does ask whether one human being, or one group of human beings, is as valuable in the sight of God as another. Is God any respecter of persons because one is black and the other is white, because one is yellow and the other white? Any human being is either a child of God and a brother of his fellowmen or he is not a human being in the Christian sense.

Discrimination, injustice, exploitation and oppression of weaker racial groups are based upon the idea that they are a little less human than those who dominate them. American slavery, a system of economic exploitation, was based upon the assumption that the slaves were of an inferior order of beings than that of their masters. The lynching of Negroes in the United States today is upheld on the ground that they need not

be treated as other humans. The political domination of the Chinese or the Filipinos is often defended on the assumption that they are a little less human than their masters.

Race problems, then, are a primary concern of the Christian religion. They have to do with the question as to how Christian we have become in our attitudes toward others. So the churches have the first and main responsibility. They stand for Christ's ideal of the sacredness of every human being, a son of God, a brother man. They must therefore go forth to meet the challenge of those who by word or deed deny this principle.

### Praise God—Still!

**O**H that men would praise the Lord for His goodness, and for His wonderful works to the children of men," is the oft-repeated refrain of the One Hundred and Seventh Psalm. Indeed, it is the overtone, the ever-recurring theme, in the whole music of the Psalms. But is it the overtone for this hour of bitter hardship? In many the question will arouse emotions of mockery and anger. They have suffered such torture of mind about the universe, they are so baffled by its immensity and its seeming ruthlessness, by the apparent ascendancy of self-seeking and animalism, and by the extent of human suffering, that the idea that there can be a just and infinite being who sustains all things seems preposterous.

But let us reflect a moment. Was ever a people more baffled, more beaten down by oppression, more harassed and impoverished by war than the Hebrews? Their national aspirations were never realized except for a few brief moments of glory under David and Solomon. Their homes were violated by invading armies, their children put to the sword, their people carried into mass captivity. Yet out of their anguish came these exquisite spiritual lyrics of praise.

Only those can understand this burst of praise who know God in their own hearts. No man can think through the meaning of this vast universe, or the baffling confusion of human life on this planet. But the remarkable fact is that nevertheless multitudes enter into a divine experience of fellowship in a spiritual order, which is inexpressibly real and satisfying. They feel that they come face to face with the soul of the universe. They realize that "underneath are the Everlasting Arms." In the presence of that experience, life gets its richest meaning. Forces, emotions, love, peace, faith, immortal hope, spring up from within, like a well of living water, to use Christ's own imagery.

Possibly if we knew as God knows, had the insight that Jesus had, we should see that the present hardships of the world are of our own making. The selfishness, the social conflicts, the sensuality of the times are expressions of life as it is, from which, driven by danger and intolerable suffering, we must work our own way out into the better world that is to be. We may be sure that unseen hands will give us aid.

Meanwhile God rewards those who seek Him by giving them here and now an inspired life which may become general a thousand years hence. He becomes to them the nearest and surest reality of their existence. They can stand hardship, defeat, loneliness, with even joyfulness since He is with them.

*"Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men."*

### We Welcome the Proposal to Abolish Offensive Arms

**A**MBASSADOR GIBSON, head of the American delegation at the World Disarmament Conference, has proposed that the nations abolish offensive arms. It had been expected that Mr. Gibson would recommend that special restrictions be placed upon such weapons. His proposal that they be entirely abolished is heartily welcomed in church circles.

Mr. Gibson effectively argues that the abolition of offensive arms would considerably strengthen a nation's sense of security. With the menace of aggression removed, the likelihood of effecting a disarmament agreement would be considerably enhanced. Specifically, Mr. Gibson proposes scrapping tanks and heavy mobile guns and the abolition of the use of poison gas. Previously the American delegation had recommended the abolition of the submarine.

Differences of opinion prevail as to the definition of "aggressive" instruments of war. Difficulties are bound to be encountered when efforts are made to classify armaments into defensive and offensive categories. M. Tardieu, speaking for France, raised the question as to why the United States had not included the monster battleship and the battle cruiser in the category of offensive weapons. Other nations are likely to ask that still other types of weapons be banned as "aggressive." Some confusion is likely to prevail at this point, but such confusion makes even more necessary a frank facing of the problem. Other vexing questions pertaining to the reduction of armaments have been solved. It

was at one time contended that no satisfactory formula could be devised that would enable the maritime powers to reduce battleship, aircraft, cruiser, destroyer and submarine tonnages. After painstaking efforts a formula has been worked out. It is reasonable to hope that a way can also be found for restricting or abolishing military weapons primarily designed for aggressive purposes.

One of the points raised by M. Tardieu in his criticism of Mr. Gibson's program was that nations could not be trusted to live up to their agreements to abolish offensive weapons. "I would like someone to prove to me," he said, "that it will be impossible to manufacture in secret certain types of guns and certain types of airplanes." Here is the old fear-complex operating with a devastating effect. The churches, despite the treacheries of nations in bygone days, are convinced that no genuine progress toward peace can or will be achieved unless governments and peoples trust one another. It is precisely at this point that Christians can make their most significant contribution to the peace crusade. Christians have asked for disarmament. They have supported the World Court. They have endorsed the Pact of Paris. They have tried in every possible way to strengthen the machinery of peace. Basically, however, the people of our churches can do their distinctive work in the cause of peace by generating a spiritual mindedness among themselves and among the nations of the earth—a spiritual mindedness that will make certain the scrupulous observance of treaties.

It is to be hoped that the nations represented at Geneva will press forward in drafting treaties to abolish the instruments of military aggression. With aggressive weapons abolished, the armaments of all nations would more nearly approach the valid status of a police force for the maintenance of law and order.

### *As the Editors See the Council*

**O**UR READERS, especially those who do not see the journals of other denominations than their own, may be interested in what the editorial observers have to say about the Federal Council's work. From the issues of the past month we glean the following remarks from papers of three different denominations.

Commenting on the report on "Mixed Marriages," printed in the last issue of the BULLETIN, *The Baltimore Southern Methodist* says:

"The Federal Council of Churches has come out with one of the timeliest statements it has yet uttered,

in putting forth the Protestant attitude toward what the Roman Catholics call a 'mixed marriage'.... This terms the Catholic attitude 'intolerable'.... We agree with the Council's expression."

Commending the creation of the new Committee on Worship, *The Christian Advocate* (Methodist Episcopal) declares:

"The action is fraught with unusual significance. It is entitled to the highest measure of success in reaching its objectives.... The effect of this inter-denominational effort on the unifying of the Protestant churches is sure to be great."

Surveying the work of the Council as a whole, *The Churchman* (Protestant Episcopal) makes the following appraisal in an editorial entitled, "Where There Is Vision":

"In these days of necessary economy there must be, especially in the Church, a merciless paring down of 'overhead,' and a critical appraisal of the precise value of all commissions and executive secretaries. They must not only justify their existence, but prove their indispensability."

"But it would be a tragedy if certain essential work were curtailed because of the financial stringency. We believe that one of the most necessary religious agencies in America today is the Federal Council of the Churches of Christ in America. It has no autocratic authority, but is a federation of twenty-six Protestant denominations, which for twenty-four years has admirably fulfilled the aims set forth in its constitution: 'To express the fellowship and catholic unity of the Christian Church. To bring the Christian bodies of America into united service for Christ and the world. To encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the churches. To secure a larger combined influence for the churches of Christ in all matters affecting the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of human life.'.... There is hardly any field of religious or social activity to which the Federal Council has not made an important contribution.... Its best recommendation is that it has made some enemies. Occasionally, like every true prophet, it has bravely taken a stand which has antagonized some of its own supporters."

### *Incarnating the Gospel of Goodwill*

**J**OHN BRIGHT, the noted English liberal, speaking on problems of world justice and peace, once said, "I believe it lies within the power of the churches to do far more than statesmen can do in matters of this kind." Beneath his remark lay the conviction that the one cure

for the world's ills—moral, economic, political and social—is the practiced Gospel of our Lord.

World Goodwill Day, May 18, and the Sunday immediately preceding, are appropriate occasions for stressing the Christian principles of love and reconciliation. Never was there a greater need to search motives and purposes and spirit than at this hour.

Goodwill today means more than vague kindliness of spirit. Goodwill calls for a concrete and positive way of living. It is not enough to look with complacency upon the lives of other peoples and casually wish them well. Science and trade, transportation and invention have brought the nations into a close contact that has had no parallel in the past. They have welded the problems of every-day living into world problems calling for solution through fellowship, conference and cooperative action. Are we prepared, in view of this fact, to face complicated situations with sympathetic understanding, magnanimity and fair-minded concern for the welfare of other peoples? Or are we thinking that we can shut the rest of the world out of our horizon and be indifferent to what happens outside of our boundaries? Are we seeking security only through a war-machine which, if used, would destroy both ourselves and the rest of mankind? Or are we striving for security through increasing confidence and trust and faith in the agreements made between the peoples to use the machinery of peace for the settlement of international disputes?

Goodwill Day calls us from apathy, from blindness, from selfishness, from narrowness, from fear. It bids us look our problems squarely in the face as world problems necessitating co-operation with others for their solution. Above all, it says to the peoples of the world, "Follow Christ." Follow Him in the market-place; follow Him in the conferences on the reduction of arms, on tariffs, on debts and reparations; take His spirit of goodwill into all world relationships.

### *Cultivating the Devotional Life*

**R**OGER W. BABSON, the distinguished statistician, has lately made a comment concerning the welcome given to the programs sent out from his radio station at Wellesley Hills, Massachusetts, which sheds an

interesting light upon the interest of people today in religion. He reports that, when he provided for an interpretation of the reality of prayer, he received more letters and questions from radio listeners than came in response to any other presentation of religious or social or international problems. Apparently people are turning with wistful longing toward anyone who can give them a real insight into the life of the spirit.

Another indication of the same quest for personal spiritual guidance is found in the recent decision of the Board of Education of the Presbyterian Church in the U. S. A. to issue a monthly publication devoted exclusively to daily meditations, with suggestions for readings from the Bible and for prayer. The suggestive title of the little magazine, small enough to be carried in one's pocket, is "Today." Its aim is to encourage the beginning of each day in an awareness of the presence of God. We gladly give the venture a bit of free advertising by remarking that the contents are as helpful to other Christians as to Presbyterians, that the price is only five cents per copy, sixty cents per year, and that the address is Witherspoon Building, Philadelphia, Pa. We hope that the Presbyterians are correct in their judgment that the demand for such an aid to the devotional life will be sufficient to warrant its permanent continuance.

### *At Church*

A veiled but tender beauty floods the holy place,  
The altar cross emerges spectral bright,  
The head of Mary's Son is aureoled with grace,  
Adoring music blends its sound with sight,  
And wistful wonder bows the soul in awe,  
Akin to that deep marvel of the night  
The rapt Judean shepherds heard and saw—  
A spell of airy voices and of haunting light.

Yet ever, through the beauty and the wonder,  
rings

The crucial challenge of the Master Christ,  
As, down beside the altar grail, he flings  
The keys—his gift and call unpriced —  
The high commission to transform the world,

By costly venture of his friendly church,  
Till truth and passion of the faith unfurled  
Shall bring on earth the heaven of love's long  
search.

ARTHUR BARDWELL PATTEN.

# The Church in the Life of the Nation

By HON. NEWTON W. ROWELL, K.C.

*President of the Toronto General Trusts Corporation; Member of the Ontario Legislature \**

WE ARE LIVING in one of the most interesting periods of human history. The marvelous discoveries of science are giving us an ever-expanding universe, but an ever-contracting world. We have been thinking in the past in the terms of countries, or continents, or nationalities. Now, we must think in world terms, for we are living in a world era. The last war was truly a world war—and the first world war—for all the great nations were involved in it, and it affected every human being on this planet. Now we have a world court to settle disputes between nations; we have a world bank at Basle to deal with problems of world finance; and we have a world disarmament conference. We must have a world outlook.

In the midst of these great movements there is developing an extreme form of political and economic nationalism which is tending to separate the peoples of the world into competing and hostile groups. This extreme political nationalism is expressing itself in increasing armaments, and extreme economic nationalism, in mounting tariffs that are no longer merely for protection but are primarily for the exclusion of the products of other nations. Whole nations appear to be under the delusion that they can continue to export without importing. They appear to be losing sight of the fundamental fact that trade is essentially barter—nations cannot, in the long run, sell, unless they are prepared to buy.

When the last war was fought it was said to be a "war to end war," and men who gave up their lives fondly believed their sacrifice would not be in vain, and yet all the great powers are spending substantially more on armaments today than they did in 1913. These increased armaments not only add to the burden of taxation, which is weighing down the peoples of most lands, but they increase suspicion and distrust among nations. Everywhere there is fear, instead of faith, distrust instead of confidence, and the very foundations of our political, economic, social and religious institutions are being challenged as never before.

In the midst of the confusion, one hears on every hand the increasing proclamation of a purely materialistic interpretation of life.

Under these conditions, what are the place and function of the Church in the life of the Nation?

*First:* So to present the life and teachings of Christ that men may choose that Way of Life. It is revolutionary teaching—it was revolutionary in the first century. It was said of the first Christian leaders that they were "turning the world upside-down." It would be revolutionary in the present century, and if put into practice the charge against its leaders would be the same as nineteen centuries ago. The world is cursed with selfishness, individual and national. We expect it and suspect it everywhere. It lies at the very root of our troubles. One of our greatest needs is a new birth of unselfishness, where the joy of life will be found in service, not in self-gratification. "For whosoever will save his life shall lose it, but whosoever will lose his life for my sake the same shall save it."

*Second:* To Christianize our ecclesiastical relations. The Church, divided as it is today, is wholly unequal to the task of grappling with and overcoming the forces arrayed against it. In view of the magnitude of the problems which the Church is facing, how is it possible to justify the expenditure of time, energy and money by different denominations in the same community competing with each other, when the time and energy of one would serve the community better and release the remaining resources of men and money for other and more important tasks? How can the Church speak with the voice of authority to a disturbed and distracted world so long as the several branches of the Church continue to spend their energies in competing with one another, rather than in facing together the common task? Never was the need greater than at the present hour that the whole Church should pray the prayer of Our Lord "that they all may be one . . . that the world may believe that Thou hast sent me."

*Third:* To Christianize our social and economic relations. What is the Christian attitude toward business? Surely the great objective should not be what it is—simply to make money regardless of the methods by which it is made. The Church must proclaim that in business as in morals there is a fundamental right and wrong—man should practice the right and avoid the wrong. What is the Christian attitude toward the relations of labor and capital? Surely it cannot be that of class war! It must be that of co-operation between the two, recognizing the fundamental rights and privileges of every human being.

*Fourth:* To Christianize our racial relations. Mil-

\* Part of an address given at the last annual meeting of the Home Missions Council.

lions of people repeat daily Our Lord's Prayer, and how frequently those who pray fail to appreciate the significance of the petition "Our Father" and of the truth of the declaration of St. Paul, "That God has made of one blood all nations of men for to dwell on all the face of the earth." The Church should set its face steadfastly against all racial prejudices, and seek to remove those prejudices by the proclamation of the Gospel of human brotherhood.

*Fifth:* To Christianize our international relations. No emotions are more easily stirred than those of national animosity, and no emotions are less Christ-like. The Church must set its face against the unreasoning nationalism which would cultivate ill-will toward other people, and proclaim the Gospel of Goodwill. The world is so shrunken in size that our humanity is now one great community and the nation state is no longer an adequate organization to meet the needs of human society. It is essential that there should be some system of organized cooperation among the nations for the preservation of peace. I am not appealing particularly for the League of Nations or the World Court, but I submit that the responsibility rests on those who are not prepared to accept these organizations as instruments for international cooperation and the preservation of peace to devise some other and better methods which all can accept.

#### THE AFTERMATH OF WAR

As a result of the last great war the world is struggling under a burden of inter-governmental war debts and of reparation obligations which the debtor nations are incapable of discharging. Canada is one of the creditor nations in respect of reparations, and she is not a debtor nation in respect of inter-governmental war debts. I have no hesitation in saying that I believe it would be in the interests of Canada herself and of all other creditor countries if inter-governmental war debts and reparations were entirely canceled. I believe it would give the world new hope and new courage, and start the wheels of industry moving again. The creditor nations would, in the end, gain vastly more by the improvement in their own industrial and economic condition, as part of the general world recovery, than they could possibly lose, by the cancellation of these debts.

Existing military armaments are inconsistent with the Christian conception and ideal of international relations. It would appear to be essential that these armaments should be reduced if humanity's fears are to be allayed and its burdens lightened and peace made possible.

Under existing conditions tariffs, formerly protective, are becoming exclusive. They are driving nations apart in thought, sentiment and feeling, and

are tending to make some nations bankrupt. The tariff question is ceasing to be purely an economic question; it is becoming a moral one, affecting the welfare of humanity. There must be substantial reduction in tariffs if international trade is to be revived.

I know of no agency which can make so large or so valuable a contribution to the permanent solution of these grave and menacing problems as the Church. While these problems in many of their aspects are political and economic, they are fundamentally moral and religious. I do not mean that the Church should attempt, in its corporate capacity, to solve these problems, but it clearly is the mission of the Church to create that atmosphere of brotherhood and of goodwill among all peoples, which would not only make the solution of these problems possible, but would insist that the problems should be solved in the spirit and atmosphere of goodwill and of brotherhood. I can imagine no finer or greater opportunity for service to the nation and to the world than that enjoyed by the Christian minister of today, for in his message lies humanity's greatest hope for the future.

#### CHAPLAINS' COMMITTEE MEETS

On April 1, the General Committee on Army and Navy Chaplains held its spring meeting in the Woodward Building, Washington, D. C., under the chairmanship of Rt. Rev. James E. Freeman. The Secretary, Dr. William L. Darby, reported a series of important steps which had been taken in the interest of strengthening the religious ministry of the chaplains. These steps included: first, a letter to all the chaplains from the officers of the Committee, expressing appreciation of their work; second, a letter to denominational officers, bespeaking their support of the chaplains as the missionary representatives of the churches among a group of men who otherwise would be left without a religious ministry; third, an article to the religious press interpreting the significance of the chaplains' pastoral work.

Chaplain Sidney K. Evans and Chaplain Julian E. Yates, Head of the Chaplains in the Navy and Army respectively, were present and reported on the present status of the chaplains' work.

The problem presented by the lack of chaplains in the Veterans' Hospitals was the subject of discussion, and the office was instructed to inquire as to the possibilities of securing part-time service from pastors in the vicinity of the hospitals.

Provision was made for the special Memorial Day service which is held annually in France in memory of the Americans who died in the World War and who are buried in cemeteries in France.

# FIRST-CENTURY CHRISTIANITY AND OURS

By E. G. HOMRIGHAUSEN

*Carrollton Avenue Reformed Church, Indianapolis, Ind.*

THE REACTION most of us have suffered from the evolutionary optimism of the last century makes us wary about any proof that history might offer that for us "everything is going to turn out all right." So I am a bit reluctant about comparing first-century Christianity with our own, for fear that some may think we are sure to come out as victorious as did the early Christians! All I hope to do is to indicate, not exhaustively, the background against which that miraculous emergence of Christian faith made its triumphant impact upon society, and thereby point out some of the ways by which modern Christianity might emerge from today's chaos with victory and power.

The first age of Christianity had to meet the same typical groups and influences which we are now called upon to meet. Type for type, they were all there.

There was a rampant *nationalism* which had deified the state, and with it the emperor who epitomized its glory. One has but to page through the book of Revelation and read through its cipher language, which only Christians understood, to appreciate the righteous antipathy which Christians had against the nationalism which haloed the empire in divine garlands. Citizenship and religion were identified; materialism was idolized. The Apostles' Creed reads, "Suffered under Pontius Pilate," with a purpose, for the clause was a direct thrust against the combined powers of this world, culminating in the state, which had sought to be the ultimate object of worship.

One can readily see why the Christians were called haters of the human race. Disrupters of society, dangerous, unpatriotic, enemies of society—how modern! They refused to be browbeaten by the priests of a sovereign state-cult. Christians performed civil duties as citizens. But when the state demanded supreme authority over the Christian's conscience, demanded worship of syncretistic gods in the Pantheon of which Jesus was but one, demanded loyalty to imperial ideals and traditions as the ultimate truths, demanded that folks think of the material state of man's creation as the final factor and of Rome as eternal—that was anti-Christ! They would not compromise.

So intolerance was the rule of the Christian's action. Not the intolerance of force, so closely associated with much in Christian history—a pure contradiction—but the intolerance of an ethical ideal. Cross-bearing suffering for the sins of an ungodly world was their method. Rome could quell a riot at a word as far east as Persia, but against this method it had no

weapons. The Graeco-Roman world had never known this intolerance for an ethical ideal. Greece had always been the land of men who lived the "golden mean"—the land of the thinker, the spectator, not the participant. How different is Socrates' hemlock from Christ's cross! How easy it is to impress the man in the street with the pomp of a military Christ, an intellectual and theological Christ, but how hard to make him see and love the serving Christ who subdues men with the might of a weak, foolish and offensive cross.

*Syncretism*, too, was a first-century phenomenon. Everywhere men were trying to find God by means of an eclectic process, selecting the best in all religions, in the hope that their quest would give satisfaction. Connoisseurs of all religions but actual participants in none! It was an age of cosmopolitanism, universalism and of popularization. In the end, these always produce folks with a remarkable breadth of mind and intellectual cleverness, but lacking in depth, thoroughness and wisdom. How modern!

In many quarters a fatal *cynicism* had emerged, pessimistic and gloomy, which caused many a suicide, because the older authorities of religion and morality had been rudely swept away by a changing and critical age. The age was one of brutal transition. A sense of the failure of religious and social institutions was in the air. Mingled feelings of anticipation and uncertainty, fear and hope, universalism and individualism, epicureanism and stoicism, mysticism and realism, gripped life. A sense of satiety and "fed-upness" created a peculiar vacuum in the soul. A let-down, an exhaustion, following in the wake of fulfilled imperial expansion, demanded physical stimulation in profusion to keep up men's spirits.

## MANY PHILOSOPHIES AND CULTS

So men ran to the philosophers. The Stoics offered some in that day what Walter Lippmann is offering some today: a dogged religion of maturity, which bravely lives on the glorious tradition of the good life. Stoicism was a noble development, and it produced lives of self-control and dignity, ruled by a strong sense of duty. It venerated the dignity of man and the staunch character. The culture of the will was stressed. But it was a stern religion, lacking passion and sympathy. Though it believed in God, it was an unsympathetic Providence, accepted largely in the spirit of agnosticism and fatalism. Stoicism's God was distant—its life was desperate and lonely, and

only the "tough-minded" could follow its teachings. How modern!

Others ran to the Epicureans, as they run to the realists today—to Joseph Wood Krutch and Bertrand Russell. Thoroughly utilitarian and naturalistic in ethics, they sought to find life in an adolescent fearlessness in the face of a hostile or neutral environment. Sin was denied and its punishment ignored. Life was found in the here and now—it had nothing to do with realities beyond the senses. The idea of a God who sympathizes and suffers with men was quite ridiculous. Naturally such teachers put much emphasis upon human values, freedom and natural happiness. How modern!

Others fled (secretly I imagine) to those teachers who upheld the old Platonic spiritualistic tradition and there found rest by a monastic flight into the ethereal realms of an older orthodox ideal transcendence. How modern!

Others went to the Oriental religions full of mystery and pantheism and there sought to bathe away their rising sense of futility and sin and need in the magic waters and blood of those mysterious cults of enthusiasm and emotion. Their weird ritual, mystic priests, pantheistic mysticism, symbolism, air of authority, fascinating emotionalism that often went into ecstasy, sacramentalism, emphasis upon immortality,

and other things, brought many into their folds. How modern! Christian Science, Bahaiism, the rise of Oriental cults with their antique lore, even Roman Catholicism—all had their counterparts in that first age, as men groped (and still grope) in days of rapid transition, for a synthesis to their irreconcilable paradoxes.

#### SOCIAL DECADENCE

The social situation was as bad as, if not worse than, our own. But early Christians never sought to change the social order by artificial means. Their faith produced a leavening and germinating ethic. How fluid social life was! A spirit of uncertainty and revolution intensified the air, and the lower classes who had nothing to lose gladly lent their support in the efforts of the desperate to get what wealth and luxury those had who lived at the dizzy top. Then, as now, society was paying for its ruthless wars waged in more adolescent and foolish days. There was plenty of wealth in the upper class, but there was no distribution except through the enforced method of charity. Life was cheap, cities crowded, homes suffered, children were unwanted, taxes went unpaid, municipalities were financially hard pressed and some went bankrupt, the middle class disappeared, work

(Continued on page 24)

## Can Our Churches Be as United as Our Schools

By LUTHER K. LONG \*

Washington, D. C.

**W**E have four churches in our town, each with its bell pitched in a different key and rung by an independent-minded janitor. So, instead of harmony of sweet sounds, there came with the ringing of the bells a discordant clang. As I listened I wondered: Did our religion as represented by our churches strike the people of our town with the same dissonance?

"We have a thousand people in our town, with perhaps as many more in our consolidated school district. We are well served by one school with its fine, well-equipped building and efficient teachers. I wonder whether we are equally well served by our four churches. It was only a short time ago that they were well satisfied with our town school and several one-room district schools; but, having tried the consolidated school, few would be willing to go back to our former condition. Are we in so large a measure satisfied with our present church conditions because most of us know no better?"

In these two paragraphs from a denominational paper, the correspondent calls attention to a situation that prevails in a multitude of rural and small-town communities throughout our country. The Church of Christ is accurately pictured as divided, weak and inefficient, while in a constantly increasing number of communities the schools are coming into the sensible consolidated plan—and they are going strong.

Who are the people who are responsible for this divided, weak and inefficient condition of the Church of Christ?

If we cared to go over a lot of old, almost forgotten history, we could quite largely justify the organization of most of the denominations. At any rate, we could readily demonstrate this proposition: If the older denominations had been more liberal-minded, more ready to accept suggestions and to make changes, many of the newer denominations never would have been started.

Most of the causes that led to division are no longer operative. Thousands of denominationalists are unable to give either the story of the origin of

\* Made available to readers of the BULLETIN by courtesy of the Presbyterian Advance.

their organization or adequate reasons for its continued existence. So far as the Christians who are living at the present time are concerned, the churches might just as well be together. A single Congregational church could serve the community better than could four or five churches of different denominations. And the same thing could be said of a Methodist church, a Presbyterian church, a Baptist church, or a church of the Disciples' denomination—to say nothing of several other sorts.

Who, then, are the ones responsible for the continued separation—especially, who prevent local combinations of weak churches into strong community churches? There are several individuals:

1. Mr. Little-faith. That the situation is very bad, even shameful, he readily admits. "But what can we do?" he weakly asks. "Nothing, nothing," he as weakly answers. "If the churches once got together," he rouses himself to declare, "there would again be division very soon. People never have fully agreed on religious matters." This old fellow never was known to do much either for himself or for anyone else. He would not have had faith enough to have gone ahead and helped to form a new organization in the interest of freedom, he can now only hold on in a feeble way to the institution he never did much to promote.

2. Mr. Do-little. This man may talk much of the dreadful condition into which countless communities have come because of the riot of sectarianism, but he never does anything to improve the situation. He has become so accustomed to the old ways—with all the waste, bad feeling and ineffectiveness that go with them—that he would rather bear the ills with which he is so familiar than get up and join others in making necessary and reasonable changes.

3. Mr. Small-man. He is built for small things. He likes a small church, a small Sunday school. He feels rather large himself, as a leader and an important officer in such organizations. He likes a small budget—his own gifts do not look so insignificant in company with others even smaller. He likes a small preacher and small plans—these do not dwarf him so much, and his influence seems to count for more with such a preacher and such plans.

4. Mr. Big-man. He is one of the men "higher up." He has achieved high office, and is looked up to by his brethren throughout the denomination. What would become of him and his power in case he consented to the merging of the little church at Hardscrabble with others to make a strong community church? Isn't it his business to strengthen the things that remain that are ready to die, or at least to help galvanize them into a show of life? Trust in Mr. Big-man is likely to end in disappointment.

But there are many other people in the churches

who are destined to come to the front. In the not distant future their voices will be heard over a wider and wider area, and their leadership will become increasingly powerful and persistent. In fact, some of the Big-men are really getting over on the right side; and some Small-men—who are such only because of their surroundings and bad leadership—are opening their eyes to conditions and needs.

Among those worthy of special mention is Mr. Big-heart. He wants to know all his brethren, of whatever name. He wants to be in fellowship with them, and he wants to cooperate with them intelligently and strongly for the development of the Kingdom of God.

Then, there is Mr. Open-mind. He is willing to join with other Christian leaders in thinking out the best plans for church administration, in order that the Gospel may be effective in his community and in all the institutions and relations of life.

We are glad for Mr. Democracy. He remembers the saying of Christ: "One is your Teacher, and all ye are brethren." He often reads the tender, pleading words of Paul: "Make full my joy, that ye be of the same mind, having the same love, being of one accord, of one mind; doing nothing through faction or vain-glory, but in lowliness of mind, each accounting other better than himself; not looking each of you to his own things, but each of you also to the things of others."

And there is Mr. Freely-give. He is not looking for combinations of churches that will save expense, though he does abominate waste. He is willing to give. What he is after is efficiency of administration. Facing the needs of the world, he wants every dollar given to count for all there is in it. "More giving, and wiser use of the gifts," is his slogan.

Here and there individual Christians are growing into a sane way of thinking with reference to a united front. Here and there a community gets and holds its people together for worship and service. Now and again a denominational leader speaks out against sectarianism—in his own denomination—and in favor of a broad and brotherly spirit. The light is breaking, the day will dawn!

#### RELIGIOUS EDITORS MEET

Thirty-five editors of Protestant journals assembled in Washington, D. C., on April 29 and 30, for the annual meeting of the Editorial Council of the Religious Press, under the chairmanship of Paul S. Leinbach, of the *Reformed Church Messenger*. The sessions were spent in a consideration of practical problems of common concern in a period when, due to economic pressure, nearly all religious publications are facing exceptional difficulties.

## A NEW EMPHASIS IN RURAL MISSIONS

By KENYON L. BUTTERFIELD

*Counselor on Rural Work, International Missionary Council*

**A** CONFERENCE on rural work was held at Poona, India, in April, two years ago, which consisted of delegates from all parts of India, Burma and Ceylon. It summed up its four days' consideration of Christian rural work in this recommendation:

"It is our considered judgment that the creation of rural reconstruction units having their roots in the great human interests of the Church, the school and the home, the hospital and the bank, and reaching out in the spirit of Christ through cooperation to serve the religious, educational, medical, social and economic needs of all the rural people, should be the united policy of missions and churches and that the National Christian Council should do everything in its power to further such a policy."

All of these rural workers were probably influenced by the emphasis which the Jerusalem meeting placed upon intensive work in comparatively small areas, for that meeting said that "the only practicable way is to select suitable rural centers and demonstrate in them an intensive form of work that may eventually spread over wide areas as the Church grows in power and influence." In the Far East—more especially in the Philippines, in China and in Japan—and also in South Africa, the same conclusions have been reached in various recent conferences.

The idea, of course, is much like that of the "larger parish" here in America.

Now this interesting consensus of opinion as to the importance of a local "development unit" is deeply significant. It is a matured expression of experienced workers. But it has back of it sound theory. Moreover, it carries implications of missionary policy that are of the utmost consequence. Let me mention three of them.

(1) It implies concentration. Probably not many missions will deliberately withdraw completely from areas where they are doing only indifferent work, merely holding the fort. But there is a decided tendency to choose in each mission one or more local areas for experimentation with the unit idea, in which intensive work of one sort or another will be carried on.

(2) It implies a correlated program of community building, a program inclusive of such activities as evangelism, religious education, village health and hygiene; economic relief through improved agriculture, cooperative credit and village industry; greater emphasis upon the type of school that will fit village boys and girls for better village life and lead in adult education, especially in literacy work; special atten-

tion to the needs of women and children; and, if possible, increased facilities for play and recreation. The Church disavows the desire to manage all of these activities, always asking to have them carried out, if it can be done effectively, by government or secular volunteer agencies, but avowing strongly its conviction that the Church as the organ of the Christian religion should be "the central driving force." Thus it is proposed to meet all the needs of all the people, but always in the Christian spirit and as an expression of the Christian message.

(3) This idea implies Christian leadership in Kingdom building, for it seeks a program of work among the people, which, in the language of the Jerusalem meeting, "may be sufficiently comprehensive to serve the whole man in every aspect of his life and relationships."

It is obvious that other changes in the policy of missions and indigenous churches will flow from this central idea. There will probably be formed clusters or groups of these contiguous development units which will serve as Christian work areas. For example, the hospital located at the center of such a Christian work area could far more effectively go out into the villages which would be found in this group of local development units, than it could if it simply scattered its extramural work in some less coherent way. Unquestionably this sort of work calls for somewhat different types of Christian workers, both Western and indigenous. It means a great breadth and comprehensiveness of rural knowledge and a different method of rural service than has prevailed heretofore.

In this plan the most advanced workers among village people in missionary lands are in reality joining hands with the leaders of the country church in Canada and the United States, in a major emphasis upon giving the local church definite leadership in the betterment of rural communities, to the end that there may be a redeemed rural society.

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### TRUSTS AND TRUSTEESHIPS

The Committee on Financial and Fiduciary Matters, of which Dr. A. W. Anthony is Chairman, held a conference in the Hotels Windermere, Chicago, April 6 and 7, on the subject, "The Value of Trusts and Trusteeships."

Hitherto this committee has held major conferences biennially, four in number, all in Atlantic City, and there has been a desire expressed that some confer-

ences should be held in the West and South. This conference resulted in response to that desire. A local committee cooperated in planning for and carrying out the conference. Eighty-five people were in attendance, representing nearly every variety of charity and philanthropy.

Dr. Donald J. Cowling, President of Carleton College, presided.

The functions of trustees, the value of corporate fiduciaries, the distinctions between boards of trustees and boards of managers, the relative value of Com-

munity Trusts and the Uniform Trust for Public Uses, the services which private foundations render, distinctions between charities which depend upon voluntary contributions and those which are supported out of taxation, and questions relating to endowments and funds which reach perpetually into the future, were all considered and discussed with no little information and illumination.

The papers and conclusions of the conference are to be published in book form under the title, "Trusts and Trusteeships."

## Church Social Workers to Meet in Philadelphia

**C**HURCH social workers of every description will be challenged by the forthcoming gatherings of the social workers of the nation at Philadelphia, May 15-21. As many as 7,000 are expected at this great annual week of the National Conference of Social Work and its constituent national agencies, of which the Church Conference of Social Work is one. The primary purpose of the conference is "to make religion a greater redemptive force in all social work."

The Church Conference, which is an important promotion of the Federal Council of Churches, will have its headquarters at the Twelfth Street Friends Meeting House. The Chairman is Bishop Charles K. Gilbert of the Episcopal Diocese of New York. The Conference will supply pulpits of the city with speakers on Sunday, May 15, and will hold vespers every afternoon except Wednesday at 4:45 o'clock.

Mornings will be kept free so that all church delegates may attend division meetings of the National Conference. In these morning meetings church social workers will get the latest experience and thinking in the specialized fields of social work.

A conference of ministers from Philadelphia and adjacent cities will be held on Monday, May 16. Bishop Francis J. McConnell will address the luncheon meeting on "Changes in the Social Order Demanded by the Christian Ethic." The morning session, under the auspices of the Philadelphia Federation of Churches, will discuss "A Church Program on Young People's Relationships, Marriage and Family Life." The speakers will be Professors L. Foster Wood of Colgate-Rochester Divinity School, James P. Lichtenberger of the University of Pennsylvania, and Hornell Hart of Bryn Mawr.

During the week, the Church Conference will have a series of timely discussions and a Fellowship Dinner on Tuesday night, the latter to be addressed by Dr. Edward T. Devine on "Social Ideals of the Churches." There will be group meetings of theo-

logical seminaries, church child-caring agencies, social workers on the staffs of councils of churches, rural social workers, and councils of federated church women. The themes are: The Church and Industry, Denominational Responsibility in Social Work, Development of Local Churches as Centers of Social Work, The Church in the Field of Recreation, Staffing of Institutions for Dependent Children, and Extension of Social Service to Rural Communities.

The Church Conference of Social Work has five aims:

"To contribute to the development of scientific methods in the social work of the Protestant churches and councils of churches of the United States;

"To bring church social workers together for acquaintance and discussion of common problems;

"To bring to church social workers the value of the discussions and associations of the National Conference of Social Work;

"To develop understanding and cooperation between churches and social agencies in communities;

"To make religion a greater redemptive force in all social work."

Membership in the Church Conference is \$1.00, which affords reduced railroad rates. Correspondence should go to Miss Amelia Wyckoff, Secretary, 105 East 22d Street, New York.

## BIBLICAL SEMINARY SEEKS SUPPORT

The Biblical Seminary in New York, an inter-denominational and co-educational graduate school for the training of Christian workers, is in serious difficulty because of the depression. Its main source of endowment income has been entirely cut off and its annual income from gifts has been greatly reduced. The situation prompted Dr. A. Edwin Keigwin and other ministers from eight denominations to call together, on April 6, seventy of their brethren to consider the Seminary's problem. At this meeting, resolutions were adopted, expressing warm approval

of the Seminary and setting April 17 as a day of prayer in its behalf. The Seminary has organized an Emergency Fund Movement and is asking its friends for \$247,400—\$157,800 with which to balance this year's budget, and \$89,600 with which to take care of accumulated deficits.

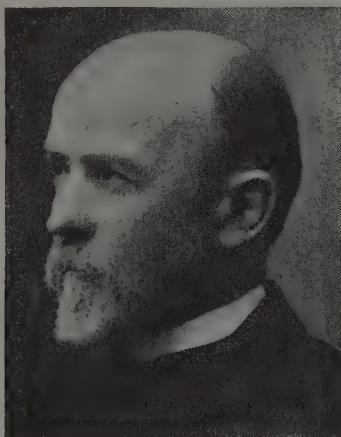
The Biblical Seminary has for thirty years been training Christian workers by putting special emphasis on the English Bible. All the other subjects in an adequate theological curriculum are studied; but the English Bible is given the central place.

## Pioneers of Christian Unity

George Unangst Wenner was born May 17, 1844, graduated at Yale in 1865, and Union Theological Seminary in 1868, going directly to Christ Lutheran Church in New York, which he founded and of which he is still pastor.

Dr. Wenner served as Recording Secretary of the Evangelical Alliance from its founding in 1873 until it released its interests to the Federal Council in recent years.

He was a member of the Interchurch Conference of 1905, an original member of the Federal Council in



GEORGE U. WENNER

1908, was on its Executive Committee for many years, and now, at the age of 88, represents the United Lutheran Church in its consultative relation, on the Administrative Committee.

Dr. Wenner's early contribution to the Federal Council was his service as Chairman of a Committee on Week-day Religious Instruction, in which he was a pioneer.

In addition to his long and faithful labors, he has ever brought to the Federal Council the spirit of brotherhood and sympathy on which the whole movement for Christian unity so largely depends, and few men have had the measure of esteem and affection accorded him by the churches for now sixty years.

## THE MINISTRY OF PRAYER

Until we can find time to pray there can be no time for work. The hardest work we have to do as Christians is to pray. That is the reason most of us would rather work—at something else. We are just that human. We would find some way other than God's way for doing God's work. Yet in our sanest moments we discern that there can be no power without prayer. Prayerlessness or ineffective prayer reveals itself in a lack of poise and in fatigue and a sense of frustration.

Wherever there are evidences of incompetence or indifference in the work of the Church, either at home or abroad, were it possible for us to trace effects back to causes, the relation of them to a prayerless Church and a people unschooled in the art and practice of intercessory prayer, would be immediately apparent.

A hard, matter-of-fact, materialistic world does still place a certain amount of emphasis upon good deeds; but this matter-of-fact world has been hard at work deceiving Christian people into a tacit estimate of prayer as impracticable—something for futile dreamers, nothing for people who would be about the real business of solving human problems. Thus the world robs the Church of that one peculiar instrumentality which is the essence of her proper being and without which her mission to a prayer-rejecting world has no possibility of fulfilment.

Here we are in the hands of a certain inexorable law; not a ruling arbitrarily imposed by God, but a condition inherent in our very spiritual nature. The law is that only through prayer can our faculties be sublimated and fused for wise and effective service. Nothing can so cripple God's power as that it shall be used without regard to and recognition of its source. It is through such disregard, such unwillingness to pay the necessary price for the end to be attained, that faculties are perverted and personalities debased. One can see farther on one's knees than on one's feet. It is not more method that our church work needs, but more vision; not more action, but more power.

—BISHOP EDWARD M. CROSS

## PERSONAL RELIGION No. 35

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# THE VOICE OF PEACE HEARD IN JAPAN

**A**LTHOUGH Japan's militarists have swept the nation into the enthusiasm of war psychology, recent information shows that a saving "remnant" has not bowed the knee to Mars. A "Who's Who" of the peace movement, just received, gives the names of twenty-one valiant men and women, of whom Toyohiko Kagawa and Dr. Inazo Nitobe are the best known in the United States. The list includes many other leaders well known in Japan, such as Rev. Michio Kozaki, pastor of one of the largest churches in Tokyo, several other pastors and Christian social workers, Miss Takako Kato, general secretary of the Tokyo Young Women's Christian Association, Miss Fusae Ichikawa, "the Mrs. Carrie Chapman Catt of Japan," and a number of professors in colleges and universities.

One of these leaders, Motojiro Sugiyama, was elected to the Diet at the recent election (February 20, 1932), "after a month's electioneering during which both he and Dr. Kagawa preached peace at all their proletarian political gatherings, without let or hindrance. Surrounded by their strong proletarian following, and always making it clear that the profits from Japan's imperialistic expansion in China will go to the rich only, these proletarian leaders are safer in preaching peace than members of the 'privileged classes.'"

Dr. Kagawa, after an exceptionally outspoken peace sermon, was asked by an American friend how it was that he and his co-workers suffer no inconvenience because of their peace activities, whereas Dr. Nitobe is in danger of assassination for his peace lectures. He replied that it was due to his clear affiliation with the proletariat. "If I say openly that war is wrong, . . . they will get angry and the three army detectives present will arrest me. But I say, 'Capitalism with Imperialism is wrong,' and I let the Prophet Daniel say the rest!"

After picturing Nebuchadnezzar and his disturbing dreams, in the sermon referred to (February 28), Dr. Kagawa gave the interpretation that power based on violence does not effect a real conquest. "We can only conquer by meekness and kindness. . . . If Japan wants to build a real empire in the Orient, it must follow the teachings in the book of Daniel. No matter how firmly the generals hold their ground, their efforts will be useless. . . . As a result of the present fighting there is bound to come a famine. . . . Even if Japan wins, we shall all be in trouble. In Japan we are crying *Banzai* now—but the handwriting on the wall is also appearing. . . . No matter if Japan expands through capitalism and mili-

tarism, Japan will fall! I'm sorry to say it, but it is true!"

During the campaign both Dr. Kagawa and Mr. Sugiyama gave lectures every evening in Osaka and vicinity to packed audiences and always preached against the present military aggression in China. "Enthusiastic clapping greeted their peace utterances."

Another of the peace leaders described in "Who's Who" is Kurataro Hirose, Secretary of the All Japan (Laborers) Anti-War League, organized by Dr. Kagawa three years ago. For his anti-war activities Mr. Hirose has served two prison terms. "I had a good chance," he says, "to study while I was in prison."

Motoichiro Takahashi and Dr. Kagawa are the poets of the peace movement. The second poem on page 21 of the April BULLETIN, "To the People of Japan," is by Takahashi, the first one being by Dr. Kagawa. So deep is Mr. Takahashi's feeling of personal responsibility for peace that he gave up a remunerative position in the library of a Christian university because compulsory military instruction was given in the chapel. In his efforts to help the unemployed of Tokyo, with the assistance of Dr. Kagawa he secured tents and set up a tent village. One blanket was provided each man for a bed. As for food, on most of the days there was little more to give than rice-dough and potato peelings. Mr. Takahashi lived with the men and served as mayor of the tent village. He persuaded these down-and-outers to promise not to get drunk, not to be lazy or lie or gamble or smoke in the tent. "All this was later dramatized, not by his friends but entirely by outsiders, and the play ran for a time in one of Tokyo's downtown theatres. It was also broadcast throughout the empire, and overnight Takahashi San found himself a well-known social worker and dramatic hero."

In one of his poems, "Child of an Aching Heart," Mr. Kagawa says:

"Again have I become the child of an aching heart,  
"Carrying the burden of Japan's crime,  
"Begging pardon of China and of the world  
"With a shattered soul.  
"Again am I a child of sadness."

In a poem entitled, "To the Republic of China," Mr. Takahashi says:

"We hold out warm hands to your country,  
"Heartily do we long for the completion of the Revolution  
"And for the Union of Asia.  
"We pacifists, feeling our powerlessness, and neglect of duty,  
"And shamed at our country's action,  
"Yet assure you of the sincerity of our hearts."

(October 30, 1931)  
SIDNEY L. GULICK.

## Personnel of Committee on Worship Announced

**N**OMINATIONS to membership on the Federal Council's new Committee on Worship have been made by the officials of a score of denominations, each of which was invited to select its own representatives upon the Committee. Those thus far appointed are as follows:

Bishop Wilbur P. Thirkield, Chairman (Methodist Episcopal)  
 Rev. William Chalmers Covert (Presbyterian in U. S. A.)  
 Bishop G. D. Batdorf (United Brethren)  
 Rev. Ivan Lee Holt (Methodist Episcopal, South)  
 Rev. Clarence H. Wilson (Congregational)  
 Professor Edward S. Bromer (Reformed in U. S.)  
 Rev. Wilbour E. Saunders (Baptist)  
 Professor L. D. Reed (United Lutheran)  
 Rev. H. H. Lohans (Evangelical Synod)  
 Rev. C. A. Weber (Moravian)  
 Professor Edward Strong Worcester (Reformed in America)  
 Rev. H. F. Schlegel (Evangelical)  
 President Boothe C. Davis (Seventh Day Baptist)  
 Bishop Robert Westley Peach (Reformed Episcopal)  
 Bishop Reverdy Ransom (African Methodist Episcopal)  
 David W. Day (Quaker)  
 Rev. D. B. Atkinson (Christian)  
 Rev. Channing H. Tobias (Colored Methodist Episcopal)  
 Rev. Roby F. Day (Methodist Protestant)

A limited number of members-at-large have also been appointed by Bishop Francis J. McConnell, as President of the Council, because of their special qualifications and the important contributions which they are making in the field of worship. They include:

Professor Howard C. Robbins, General Theological Seminary.  
 Professor George Walter Fiske, Oberlin Theological Seminary.  
 Rev. Fitzgerald S. Parker, General Board of Christian Education of the Methodist Episcopal Church, South.  
 Dean Luther A. Weigle, Divinity School of Yale University.  
 Rev. Dwight Bradley, Newton Center, Mass.  
 Rev. F. L. Fagley, National Council of Congregational Churches.  
 Professor William Adams Brown, Union Theological Seminary.  
 Rev. Oscar T. Olson, Baltimore, Md.  
 Rev. Philip S. Watters, White Plains, N. Y.  
 Rev. Oliver Huckel, Greenwich, Conn.

The chief function of the Committee on Worship, as defined by the Administrative Committee of the Federal Council, is "to provide a central clearing-house for the various denominations for consultation, for interchange of experience, plans and methods, for mutual reinforcement and stimulus, and for joint study as to what is needed to cultivate the spirit and practice of worship in the Protestant churches."

The first meeting of the Committee was held on April 26, while the BULLETIN was in press.

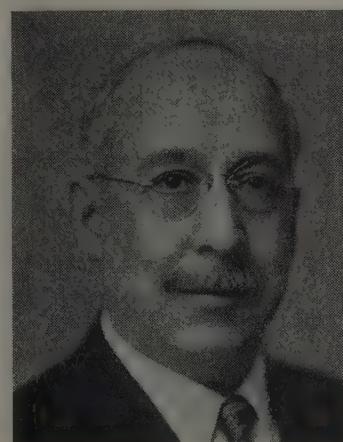
In commenting upon the significance of the committee's future work, Bishop Thirkield said:

"The action of the Federal Council of Churches in creating a Committee on Worship is a striking indication of a fresh and vital interest now awakening throughout all Christendom. It is hoped that this new Committee, bringing together leaders from the various communions, may contribute to a revival of the spirit of worship and thereby to the strengthening of every other function of the Church. There need be no conflict between the emphasis on worship and the emphasis on preaching. Real worship should give to the sermon, which the Protestant churches have always wisely emphasized, a sacramental note and a spiritual glow. It should prepare the way for doctrine, for evangelistic appeal, for spiritual nurture, and awaken a prophetic insight into ethical values."

### DULUTH COMPLETES TWO DECADES OF COOPERATION

The Duluth (Minn.) Council of Churches celebrated its twentieth anniversary on April 8. In a very special way the dinner served in the First Presbyterian Church was the recognition of the two decades of continuous service rendered by W. L. Smithies, Executive Secretary of the Council.

Mr. Smithies was president of the council for five years, and has been secretary for fifteen. As president, his work was really that of an executive.



W. L. SMITHIES

The record made by Mr. Smithies is unique for length of service in a city council. During this time the union of the Council of Churches and the Council of Religious Education has been completed.

The anniversary address was given by Dr. Roy B. Guild, of the Federal Council, who participated in the formation of the council twenty years ago. Short addresses were given by past presidents of the council, who paid high tribute to Mr. and Mrs. Smithies.

The significance of what has been done in Duluth is indicated by an editorial in the *Duluth Herald*. Com-

menting on the anniversary of the church council, this newspaper said:

"It will be fitting if the rest of the community, at the same time, takes occasion to realize that it is much better off because this organization exists, and that those who are in it are steadily doing a very real work for better things in the life of the community.

"The Council of Churches has distinguished itself among like organizations in other cities by such works

as the lovely observance of Good Friday that makes Duluth unique and the annual week of noon-day religious meetings at the Lyceum. To get many churches to work together in a community in even a part of the field that belongs to the Christian Church is to strike a powerful blow for righteousness, and the Council of Churches, under the intelligent management of Mr. Smithies, its Executive Secretary, struck that blow long ago, and the city is reaping the good results of it."

## NEW PLANS FOR AFRICAN WELFARE

THE PROBLEM of slavery is again demanding the world's attention. The London *Times* gives an abbreviated report of the debate in the House of Lords on March 16 in regard to the situation in Liberia. Lord Snowden reported the recent activities of the British Government in cooperation with the League of Nations. The British Government, it seems, has decided, in concert with America, to "withhold recognition of Mr. Barclay's administration until they had given satisfactory evidence of a desire to act upon the recommendations of the International Commission." Notwithstanding the Anti-Slavery Convention of 1925, ratified by 41 nations—including Liberia—and notwithstanding the reports of the League's Commission of Inquiry (1930) and of the Committee of Experts (1931) little progress has been made in rectifying the "shocking" conditions discovered.

Lord Lugard declared that "Liberia had broken the Covenant" and insisted that her membership in the League should not be allowed "to afford protection to gross misrule; . . . the tribal areas should for a time be placed under a Commissioner appointed by an international commission to whom he would be entirely responsible." Lord Robert Cecil, however, pointed out that the League has "no right to interfere in the internal administration of other countries."

The Liberian problem is particularly difficult because the Black Republic is a unique protégé of the United States, and has on several occasions been saved from extermination by the enraged natives through the protection of American gunboats. The United States would seem, therefore, to have special responsibility in helping to end the outrageously corrupt and cruel misrule inflicted on the native population of about 2,000,000 by the 15,000 descendants of American freed slaves sent to Africa by the Abolitionists about a century ago.

The need today is for an informed and insistent

public opinion in the United States which will support the American Government in taking the necessary steps in concert with the British and French governments to end the cruelties and wrongs now going on. It is to help meet just such a situation as this that the Commission on Race Relations and the Commission on International Justice and Goodwill of the Federal Council have united in forming the Committee on African Welfare, with Dr. Merrill F. Clarke as Chairman. The purposes of this Committee include the following:

"1. To study the conditions and problems affecting the native peoples of Africa from the standpoint of social and economic progress and human rights, particularly as created by agricultural and industrial developments in which American interests are concerned;

"2. To confer and advise with other groups, societies and joint councils of whites and natives in Africa and other lands which are interested in promoting the welfare and advocating the rights of the native peoples;

"3. To provide information and help to bring to bear on particular situations an informed and intelligent public conscience in support of social and economic progress and native rights."

The Committee, just organized, is still feeling its way as to methods by which to render its best service. It would welcome suggestions from those who are interested in these matters.

An important volume on "Slavery" by Mrs. Kathleen Simon (published by Hodder and Stoughton, London, 1929), with a preface by her husband, The Right Honorable Sir John Simon, presents the terrible facts of present-day slavery and the slave trade in eight countries. "Most of us," says Sir John, "tend to regard the subject of slavery and the slave trade as the topic of certain black pages of past history; . . . the object of my wife's book is to direct public attention to the survival of various forms of chattel slavery in the world today. . . . It is an appeal to this generation to complete the work so nobly begun by Wilberforce and Clarkson."

## *Mrs. Speer Retires from Y. W. C. A.*

AFTER HAVING SERVED as President of the National Board of the Young Women's Christian Associations since 1915, Mrs. Robert E. Speer retired last month. In recognition of her invaluable service, Mrs. Speer was made Honorary President. She is succeeded by Mrs. Frederick M. Paist, of Philadelphia.

The service which Mrs. Speer has rendered is described by Miss Anna V. Rice, the General Secretary of the movement, in these words:

"To Mrs. Speer the Young Women's Christian Association owes an incalculable debt of gratitude. Her faith in human history as the unfolding of the purposes of God, in the increasing power and responsibility of women in world affairs, and in the Association as an instrument for the development and expression of Christian womanhood in relation to this



MRS. ROBERT E. SPEER

enlarging sphere of activity has been an undergirding strength to the Association movement. Through the years of the war and the years of post-war adjustment, through the years of adaptation to changing community needs and changing religious thought, and through years of economic crises like the present, the Association has drawn upon her inexhaustible courage and wisdom."

On the evening of April 12, a reception in honor of Miss C. M. van Asch van Wyck of Holland, the President of the World's Council of the Y. W. C. A., was held at 600 Lexington Avenue, New York. The occasion was also used as an opportunity for paying a tribute to Mrs. Speer, which was voiced by Mrs. James S. Cushman in behalf of the National Board of the Y. W. C. A.

## *Quakers Plan Constructively in Miners' Relief*

IN THE MIDST of the constant and necessary appeals for relief in these days it comes as refreshing news to many that in the bituminous coal areas a constructive approach is being made to a program of permanent rehabilitation as well as immediate relief.

While the American Friends Service Committee (Quakers) is actually feeding 35,000 children in six states, including West Virginia and Kentucky, and has distributed forty-two tons of clothes, and while, with the cooperation of the Federal Council of Churches, it is making a wide appeal for further funds and clothing which are urgently needed for adults and children, the total program is statesman-like enough to include also intelligent plans for rehabilitation. The hope is to point the way toward permanent stabilization and the elimination of the causes which have brought about this widespread suffering.

The Quakers have already begun experiments in rehabilitation in a number of communities. Their program includes adult vocational training and placement service, farm placement, gardening projects, recreational activities and camp rehabilitation. Where

possible, plans are being worked out for a program to assist the miners to plant vegetable gardens around their houses in the camps.

Canning projects will be carried on this summer which will assure a supplementary diet for the families and help to tide over the inevitable period of slack operations and meager wages next winter. While outside relief for next winter will be unavoidable, at least such gardening and canning will help both in food supplies and in morale.

It is also planned to stimulate wide study of the basic problems of the bituminous coal industry among the churches, in the colleges and by groups of business men, in order that there may be intelligent understanding of the causes of these conditions, and that the public conscience may be stirred toward constructive reorganization of this industry. A study outline entitled "The Human Price of Coal" has been prepared by a competent committee and will be published early in May by the Association Press, as a guide for group discussion. It is also adapted for general reading. It supplies source material, bibliographies and suggestions for the leader. It raises such questions as the following:

What are the basic causes of "the chaos in coal?"  
 What are the points at issue between the operators and labor unions?  
 Are the operators making money?  
 Where does the consumer come in?  
 Can the coal industry be reorganized to serve human need?

### What is the way out?

These are some of the questions which must be answered unless we are to be content to rely upon charity to feed the coal miners for many years to come. It is to be hoped that support will be forthcoming, not only for immediate relief needs, but for the wider program of rehabilitation and education of the public.

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## The Los Angeles Olympiad of Religion

**G**REAT PREPARATION is being made by Los Angeles for the holding of the Tenth Olympiad from July 31 to August 15, 1932. This is the only time the Olympic games will have been held on American soil. Over fifty nations will be represented in 150 athletic events. The choicest youth of the world will compete.

William May Garland, the General Director of this Olympiad, in an address in Los Angeles, stated that this Olympic idea had inspired human endeavor along many lines. Among these he spoke of an Olympiad of Art and Music. Dr. Stewart P. MacLennan, Chairman of the Evangelistic Committee of the Church Federation of Los Angeles, was impressed with the opportunity to make a great impact in the interest of Christ and the Church, on the multitudes who would visit Los Angeles. To this end, the Church Federation has launched an "Olympiad of Religion." In this movement practically all the 500 Protestant churches of the Los Angeles metropolitan area are actively participating.

During February, a Church Roll Call was conducted. A joint letter was signed by Bishop Cantwell of the Catholic Church, Rabbi Magnin of the Jewish people, and Dr. Eby, representing the Protestant Federation of Churches, asking the Mayor to issue a proclamation calling upon all who believed in God and the power of prayer to go to the churches on the Sundays of February 14, 21 and 28, and on other days set apart for worship. The names of more than 50,000 persons not now members of Los Angeles churches were secured on "prospect cards" distributed by the Protestant churches on these three Sundays.

March was designated as a Month for Personal Evangelism through simultaneous efforts in the local churches. Through these efforts hundreds were won to Christ by Easter Sunday.

During the week preceding Easter, impressive meetings were held under the direction of the Federation of Churches. Noon-day services were conducted in the Philharmonic Auditorium with the writer as the speaker. There was a large attendance present on each of the five days. On Good Friday afternoon,

about 200 Protestant ministers participated in a communion service in the Court of Honor of beautiful Forest Lawn Park. This service was held before "The Last Supper" window, the famous reproduction of Da Vinci's "Last Supper" in stained glass, said to be one of the unique works of art done in modern times. On Good Friday evening, two great union communion services were held in two of the largest churches in the city, one in the First Presbyterian Church in Hollywood, and the other in the new First Congregational Church. The churches were filled.

The Easter Sunrise Prayer Meetings were held in the Hollywood Bowl, Forest Lawn Park, and a half-dozen other places. Thousands attended these most impressive early-hour services.

The Olympiad of Religion will go on after Easter. The fifty days leading up to Pentecost will be stressed and much will be made of prayer and preaching. Pentecost Sunday will be made another great climax. Following Pentecost, a campaign of popular evangelism will be held in one of the largest tents ever erected in Los Angeles, with one of the nation's greatest evangelists preaching every night during the Olympic games.

The pastors have planned not to take vacations during July and August, but to be at home in the interest of their Olympiad of Religion and to help care for the thousands who will be in the city.

Four great open-air services will be held in the famed Hollywood Bowl on as many Sunday nights during the summer. Twenty-five thousand people can be seated in this bowl and it will doubtless be filled. The Federation is hoping to have as speakers world-known leaders in work for peace, prohibition, and other great Christian interests.

The Los Angeles Church Federation has recently secured Dr. John Albert Eby as its General Secretary. For thirteen years he has been pastor of the Wilshire Presbyterian Church. He is just the man to give dynamic leadership to this special Olympiad of Religion. The name "Olympiad of Religion" may not be very good etymology, but it is believed in California to be good psychology.

JESSE M. BADER.

# “MOTHERHOOD”

*A New Song by DAN POLING*

“Ah, lad, with eyes of deepest brown  
 Uplifted to your mother’s face,  
 With arms that draw the dear head down,  
 The smile that lights this blessed place,  
 You rest a moment from your play  
 And nestle quiet on her breast.  
 Your ruby lips, what would they say  
 If they could tell your boy heart’s quest?

“Ah, son, this then is Motherhood.  
 My son, this then is Motherhood.

“Ah, lad, so cradled in her arms  
 Lost to your busy world, intent  
 To know what stills your child alarms  
 This is a boon that Heaven sent.  
 I too have watched her wondrous face  
 Transfigured when she gave you birth;  
 Her hand in mine she came through space—  
 I saw a glory not of earth.

“Ah, son, this then is Motherhood.  
 My son, this then is Motherhood.”

These words by Dr. Daniel A. Poling, well known in all Federal Council circles, have been set to music by the distinguished composer, James G. MacDermid, author of many scriptural songs, including “The Ninety-first Psalm,” “Arise, Shine, for Thy Light Has Come” and “In My Father’s House Are Many Mansions.” It was sung over the air for the first time on April 24, being heard on the Blue Network of the National Broadcasting Company.

All who desire Dr. Poling’s Mothers’ Day address, including the words of the song, may secure it without charge by writing to him through their stations or by addressing Station WJZ, New York. The music and words may be secured through local dealers or direct from Foster Music Publisher, 216 South Wabash Avenue, Chicago, Illinois. It is published in both high and low keys, at forty cents.

## PENTECOST TO RECEIVE NEW EMPHASIS

At the spring meeting of the Federal Council’s Commission on Evangelism, held on March 30, plans were outlined for using the fifty days from Easter to Pentecost (May 15) as a period for emphasis on evangelism. A pamphlet entitled “Pentecost Program of Evangelism” has been issued, containing suggestions as to how local churches may make the most fruitful use of this period. Pointing out that the first Pentecost marked the beginning of the Christian Church, the pamphlet urges that the day is one of immense spiritual possibilities. In the suggestive program which is outlined for the Pentecost period, the following points are included:

Daily reading in the Book of Acts, describing the spirit and power of the early Church.

Church attendance, recalling that on the first Pentecost they were “all together, in one place.”

The spiritual nurture of new members who were received into the church at Easter time.

Preparing a “prospect roll” of those in the community who should be won to Christ.

Personal evangelistic work.

Special preaching services.

Services of prayer during the ten days preceding Pentecost. The reception of new members into the church.

Plans were also made at the meeting on March 30 for the annual visit by the Secretaries of Evangelism of the various denominations to a group of cities in

the interest of furthering a cooperative evangelistic program. The period set aside for this winter tour was January 16-27, 1933. It is expected to cover ten or twelve cities in the Central West.

### ANNUAL RETREAT AT NORTHFIELD

The annual retreat of the Commission on Evangelism will be held this year at Northfield, Mass., as usual, beginning Wednesday noon, June 15 and concluding Friday noon, June 17.

Bishop Clippinger, Chairman of the Commission, will preside. Each denomination is inviting, in addition to its regular members on the Commission, some half-dozen others as special guests.

The Program Committee, of which Dr. William F. Klein, of the Presbyterian Commission on Evangelism, is the Chairman, is preparing an unusually attractive program. Among those who have been invited to bring messages and have already accepted are: Dr. Ralph S. Cushman, Rochester, N. Y., who will give four devotional studies and also an address on the subject, “The Spiritual Dynamic and the Social Urge in Evangelism,” and Bishop W. P. Thirkield, of New York, who will speak twice on “Spiritual Power Through Worship in the Sanctuary,” and “The Evangelistic Message for Today.” Roger Babson,

well-known statistician, who is Chairman of the Commission on Church Attendance for the Congregational Church, will bring a message on "Church Attendance." Dr. Jesse M. Bader, Field Secretary of the Federal Council's Commission on Evangelism, will discuss "What Next in Evangelism." The young people of the churches will receive special attention in an address on the subject, "Evangelism Among Students," by Rev. J. Stuart Innerst, of Westerville, Ohio. The denominational Secretaries of Evangelism, or their representatives, will make brief statements of ten minutes each, on the evangelistic results and projected programs in the several churches. Dr. Goodell, Executive Secretary of the Federal Council's Commission, will bring the closing message Friday noon on the subject, "Christian Convictions That Make Effective Evangelists."

### SPRING RADIO PROGRAM BEGINS

On Sunday, May 1, a new schedule of religious radio programs goes into effect. For the next three months the broadcasts will be as follows:

The Friendly Hour, from 3:00 to 3:30 P.M., over WJZ and Associated Stations—a "friendly chat" on personal problems by Dr. J. Stanley Durkee, minister of Plymouth Congregational Church, Brooklyn, N. Y.

The National Sunday Forum, from 3:30 to 4:00 P.M., over WEAF and Associated Stations—an interpretation of current events from the standpoint of the Christian interest by Dr. Ralph W. Sockman, minister of the Madison Avenue Methodist Episcopal Church, New York.

Sabbath Reveries, from 5:00 to 5:30 P.M., over WJZ and Associated Stations—a program of worship, with sermon by Dr. Charles L. Goodell, Executive Secretary of the Federal Council's Commission on Evangelism.

The outreach and value of these radio services is indicated by the following statement recently made by Dr. Goodell concerning his experience in his radio ministry:

"As I speak to conferences and conventions in every part of the country, I am greeted by those who come to me like friends of years and tell me of the help which they had found in 'Sabbath Reveries.' Thousands of letters received have indicated the extent of that influence in various ways. Some had never had the truth presented to them as a practical message to be used as the foundation of living; others had drifted away from their former fellowship in the Church and in the pressure of business and the multiplication of secular interests had lost their connection with the Church. Many have renewed their covenant and the messages of comfort which have come to the aged and to the shut-in, with sweet cadence of the old-time hymns, have brought solace and joy unspeakable. On the shores of the Pacific and of the Atlantic, around the Great Lakes and circling the Gulf of Mexico, I have found those who have hailed me as their 'Shepherd of the Air,' and have been glad to count themselves as under my pastoral care."

### EDWIN MARKHAM HONORED

On April 23, a great gathering assembled in Carnegie Hall, New York, to do honor to Edwin Markham on the occasion of his eightieth anniversary. In response to an invitation from the Committee of Arrangements, the Federal Council of Churches was represented at the meeting by Rev. William L. Stidger, the head of the Department of Preaching, Boston University School of Theology, an intimate friend of the poet.

Edwin Markham's poetry has been noteworthy for its spiritual vision and its passion for social justice. Dr. Stidger has said of him that he "is a rare exemplification of the spirit of Jesus Christ such as we seldom see among us. In a recent article, written for a secular magazine on 'The Ten Great Living Christians,' Edwin Markham was named in that select list. Never did a person have better right to be included in the company of the loyal, as those who have known him intimately through the years will testify. He is devoted to the person and spirit of Jesus Christ. He lives in that spirit. He tests every act of his daily living by that spirit. The same spirit is poured into the great literary effort of his life, now almost completed. It is a book on which he has worked for fifteen years. It is to be called 'The Forgotten Purposes of Jesus,' but he speaks of it as 'My Jesus Book.' This study, interpreting Jesus, is to be, if he has his way, the crowning achievement of his many years of fruitful toil."

Mr. Markham's poem, "Live and Help Live," illustrates the quality of which Professor Stidger speaks:

"Live and let live!" was the cry of the old—  
The call of the world when the world was cold—  
The call of men when they pulled apart—  
The call of the race with a chill on the heart.  
But 'Live and help live!' is the cry of the New—  
The cry of the world with the Dream shining through—  
The cry of the Brother-world rising to birth—  
The cry of the Christ for a Comrade-like earth."



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## FIRST-CENTURY CHRISTIANITY AND OURS

(Continued from page 12)

went out of fashion. The slave-institution, which regarded men as things and not as persons, was a pillar of society. Lethargy, lack of initiative, and a terrible sameness were in men's souls. Cultural tastes grew flabby, and only the spicy crudities of many a stage, amphitheatre and den of vice aroused these jaded and satiated appetites. A fast life created by a rapidly accumulated wealth of imperial expansion sapped something (as it always does) of the vitality of the older stock. How modern all this sounds!

Of course, there was a superficial attitude of benevolence everywhere. But it lacked real sympathy. Humaneness is not love. Slaves were better treated, as were children, women and beasts. An aging civilization gets more mellow. There were shining examples of moral life in many a home. A democracy of life was in the making that was to be a highway prepared for the coming of a greater glory.

### THE SOURCE OF NEW POWER

Into this sort of an environment of thought and life came the infant religion of Christianity and its naive adherents. They flung into the face of this tired and cynical age the impact of a new life, a new ethic, that was rooted in the love of an objective God. Their pure lives and homes, the democracy of their simple church-fellowships, where free and slave and male and female mingled, proved a powerful leaven that worked itself out into the social world without conscious and artificial manipulation. They lived a life of purity in the midst of an impure world that was finally stung into shame and aroused to reformation. No powerful coalition of numbers through an organized effort did this. They possessed a quality of corporate faith that gave them an *esprit de corps* which struck against prevalent conditions like one man. But never was it forced. It was their positive attitude of love and righteousness, possessing that lofty, divine disdain of earthly standards of contemporary society, which had its origin in their experience of ethical redemption through God in Jesus Christ, that did this marvelous thing. Silent but potent living for the Kingdom of God and its transcendent values gave them their irresistible and unconquerable ethic. No mere humanitarianism theirs!

The difficulty in modern Christianity is that it fails to realize that merely intellectual apologetics for the validity and the truth of its religious claims are *bankrupt*. Arguments are the weakest defenses of the Christian religion. Christianity is a religion to be lived and testified to and witnessed about. It shrivels as soon as men become over-concerned about putting it into exhaustive intellectual molds!

Another difficulty in modern Christianity is that it fails to put those elements first which first-century Christianity put first. We have become so imbued with the idea that we must have certain tangible *things*, certain material *effects*, to have a powerful Christianity. The early Christians had faith and little else! Certainly that faith was based on simple intellectual facts. They had a message from and about God in Jesus Christ verified in their dynamic lives and which was so happy and surprisingly real and ultimate that it must be preached.

The source of early Christianity's power was simply real Christianity. Those folks were not philosophers, ethicists, social theorists, theosophists, mystics, or any other "ists." They were simple Christians. Their message was so simple that it was ridiculous, offensive. But it struck at the heart of the basic human problem of life—the will! It was the story of God's love in Jesus Christ that loved men enough to do something remarkable for them, to save them from the damning effects of their own selfish egotism and consequent hell. Sin, repentance, forgiveness, love, life! That was all they had. All centered in God as made known in Jesus. With this simple faith they could out-live, out-think, out-die, and out-faith Stoicism, Epicureanism, the Mysteries, the State-cult, and Platonism. They had all that these systems possessed, *plus* the reconciling Word which all of them pointed to, but did not possess. They knew what they knew through faith, which was not blind credulity, but active, participating, ethical obedience to Jesus' way.

Too many modern clerics are hesitant, frantic children "clinging childishly to the skirts of Einstein," yes, and Dewey and Whitehead. Yes, and Hegel and Plato. Modern Christianity needs a complete reversal of viewpoint. Wanting to sit on the pretentious and glorious, yet dangerous, throne of worldly position, it has lost sight of the Cross. It wants to take its place in the apologetic market-places of the intellectual world. It wants to fight its enemies with the weapons of the world. It needs to learn anew the secret of divine apologetics. The modern Church will have to scrap a lot of her trappings, settle down to a good century of sacrificial service and poverty and crying in the wilderness of our modern pagan world, if she will again become the accepted bride of her Christ.

Not until we recover our faith in a holy and righteous God, unconditioned—yes, and miraculous—and prove our profession with a tedious, daily cross, will we ever be able to confront this age with a Christianity that has about it the certainty and freshness of a youthful, uncompromising hope and ethic characteristic of the Christianity of the first century.

## BRITISH "TABLE TALK" IN NEW YORK

Dr. Edward Shillito, distinguished Congregational minister and writer from London, was the guest of the Federal Council and the American Section of the "Life and Work" Council at an informal luncheon conference in New York on Friday, April 15. The staff welcomed the opportunity to hear him. He is an unusually alert and wise observer of church and international affairs.

Dr. Shillito discussed the present problem of the Church in combating the revival of "the religion of nationalism"; the attitude of the leaders of thought in Europe with respect to German reparations—which he said they increasingly recognized as inevitably subject to default; the British concern for the application of the social ideals enunciated at the Life and Work conference in Stockholm; and the growth of a distinctly spiritual interest, particularly during the past two years, among church members in the United Kingdom.

Commenting on the tangled economic affairs of the world, he gave it as his view that fear was preventing political leaders in all lands from saying what they know to be true; that the churches have a great responsibility for relating the increased spiritual zeal of their members to those human relations fundamental to all economic and political life; and that more and more stress must be laid upon the interdependence of the nations.

Dr. Shillito feels, from his knowledge of American thought, that our church people have not realized the extent and importance of the influence of the Stockholm movement as a new united element in the life of the continental churches. The studies which led to his writing the story of the Universal Christian Conference in 1925 he has continued since, and as a consequence he finds more vitality and potentiality in this idea of world Christian cooperation than in any other comprehensive development in the Western religious world.

## ANTI-NARCOTIC TREATY RATIFIED

Ratification by the Senate on March 31 of the multilateral treaty limiting the manufacture of narcotic drugs carries forward by one more important step the movement for world control of a dangerous foe. This treaty is the result of many years of experience and effort, in which the United States has furnished significant leadership. It was drafted at an international conference in 1931, at which the American delegation was headed by John K. Caldwell. The treaty has been signed by 44 countries; but the United States is the first to ratify it. It will come into effect when ratified by 25 countries, including any four of the eight principal manufacturing countries. It establishes a gen-

eral system of control, limiting the manufacture of drugs to the amount needed for legitimate uses, thus preventing the existence of drugs that now get into illicit traffic. For several years past, we are told, the amounts of smuggled narcotic drugs that have been seized in various countries ran into tons! There seems to be general agreement that this treaty will make possible the progressive elimination of drug addiction in this country and in every country that will honestly avail itself of its opportunities.

The treaty had the hearty support of the Federal Council of Churches and the International Missionary Council.

STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION, ETC., REQUIRED BY THE ACT OF CONGRESS OF AUGUST 24, 1912, OF FEDERAL COUNCIL BULLETIN, published monthly (except July and August) at New York, N. Y., for April 1, 1932.

STATE OF NEW YORK }  
COUNTY OF NEW YORK }

Before me, a notary public in and for the State and county aforesaid personally appeared Samuel McCrea Cavert, who, having been duly sworn according to law, deposes and says that he is the Editor of the FEDERAL COUNCIL BULLETIN and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management (and if a daily paper, the circulation), etc., of the aforesaid publication for the date shown in the above caption required by the Act of August 24, 1912, embodied in Section 411, Postal Laws and Regulations, printed on the reverse of this form, to wit:

1. That the names and addresses of the publisher, editor, managing editor and business managers are:

Publisher, Religious Publicity Service, Federal Council of the Churches of Christ in America, Inc., 105 East 2nd Street, New York, N. Y.

Editor, Samuel McCrea Cavert, 105 East 2nd Street, New York, N. Y.

Managing Editor, none.

Business Manager, Benson Y. Landis, 105 East 2nd Street, New York, N. Y.

2. That the owner is: (If owned by a corporation, its name and address must be stated and also immediately thereunder the names and addresses of stockholders owning or holding one per cent or more of total amount of stock. If not owned by a corporation, the names and addresses of the individual owners must be given. If owned by a firm, company, or other unincorporated concern, its name and address, as well as those of each individual member, must be given.)

Federal Council of the Churches of Christ in America, Inc., 105 East 2nd Street, New York, N. Y. (Membership approximately 23,000,000). Frank H. Mann, Treasurer, 105 East 2nd Street, New York, N. Y.; Bishop Francis J. McConnell, President, 105 East 2nd Street, New York, N. Y.; Rev. Samuel McCrea Cavert, General Secretary, 105 East 2nd Street, New York, N. Y.

3. That the known bondholders, mortgagees, and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages or other securities are: (If there are none so state.) None.

4. That the two paragraphs next above, giving the names of the owners, stockholders and security holders, if any, contain not only the list of stockholders and security holders as they appear upon the books of the company but also, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting; also that the said two paragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner; and this affiant has no reason to believe that any other person, association, or corporation has any interest direct or indirect in the said stock, bonds, or other securities than as so stated by him.

5. That the average number of copies of each issue of this publication sold or distributed, through the mails or otherwise, to paid subscribers during the six months preceding the date shown above is . . . (This information is required from daily publications only.)

SAMUEL McCREA CAVERT, Editor.

Sworn to and subscribed before me this 31st day of March, 1932.

(SEAL) WILLIAM J. STEWART,  
Notary Public, New York County, N. Y., N. Y. County Clerk's  
No. 109, Reg. No. 3 S 119; Bronx Co. Clerk's No. 11 Reg. No. 40 S 43.  
Westchester Co. Clerk's and Reg. certificates filed. (My commission  
expires March 30, 1933.)

## CHINA FAMINE APPEAL CONTINUES

Flood Relief in China, constituted by the Federal Council of the Churches of Christ in America, the Foreign Missions Conference of North America, and China Famine Relief U. S. A., is in receipt of information from American sources to the effect that the repairs to the dykes along the Yangtse River in China must be finished before the end of May to insure against re-flooding of areas embracing 42,000 square miles, with 25,000,000 people.

Very Rev. Hewlett Johnson, Dean of Canterbury Cathedral, England, who has just completed a tour of China's flood areas, cables from Shanghai:

"Relief is being rightly interpreted as the outcome of Christian sympathy, which certainly tends to the stability of society and the union of forces making for order. This Christian sympathy is the greatest possible help against the collapse of all ordered society."

Dr. Robert E. Speer recently said:

"Great as our own need in America may be, there are those whose need is greater than ours. And we have in America all that is necessary to meet our own need and enough to spare to meet the need of the millions of our human beings in China who are destitute. These millions are homeless and starving. Their plight is not due to themselves or to the disorganization and brigandage of China. It is due to flood and famine, against which they have done all in their power by industry and thrift to provide. The simple fact is that they are dying for want of what we can give. No difficulties or hesitations or objections ought to be allowed to obstruct or to prevent our generous and adequate response to such appalling human need—even though it means real sacrifice."

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# News of Interdenominational Life and Work

## Massachusetts Successful in Campaign against Gambling

An effective example of the application of religion to contemporary moral problems is found in the action of the Massachusetts Federation of Churches in creating public sentiment against the bill which would have permitted race-track gambling. Through the contribution of a public-spirited friend, the Church Federation was able to send a letter to 2,000 ministers on its list, advising them of the moral issue which was at stake and bespeaking their active support of the effort to prevent the legalizing of gambling. Observers in the state credit the Federation of Churches with an important part in defeating the bill.

## Hospital Chaplains Supported by Church Federations

The increasing development of an interdenominational ministry by hospital chaplains supported by city councils of churches received striking illustration recently when the *Democrat and Chronicle* of Rochester carried a full page describing the work in that city. The position of hospital chaplain in Rochester was created two years ago as one of the many contributions of the Federation of Churches of Rochester and Monroe County. The work has brought hearty approval from the hospital authorities, and a bond of cooperative goodwill has been cemented between the churches and public institutions through this general ministry to the sick. The hospital chaplain, working under the auspices of the Federation of Churches, is Rev. Frederick W. Palmer. He has already come into personal contact with over 5,000 patients, men and women of all faiths and of no faith at all.

## Brooklyn Serves the Unemployed

Throughout the period of unemployment, the Brooklyn Federation of Churches has been carrying on a remarkable program of service to the local churches by serving as a central agency to which they can direct applicants for work. The Federation of Churches launched this program because individual pastors felt that they were not in a position to help men secure employment and yet were unwilling to turn them away without doing something in their behalf. The program of the Federation of Churches is directed definitely to giving assistance to applicants who bring letters from the pastors or officials of churches in the city.

The record for a single month, March, shows that a total of 1,737 men and women came to the Federation for assistance. Positions were secured for 74

and contacts with various other agencies were made for a much larger number.

## University of California Has Unique Cooperative Program

Rev. F. M. Larkin, Executive Secretary of the California State Church Federation, describes a remarkable event in religious history in the dedication of the new religious center at the University of California at Los Angeles, on March 30. Protestants, Roman Catholics and Jews took part in the dedication of a beautiful building costing about \$50,000, which serves as a common headquarters. The movement, of which the dedication of this building is the climax, began in 1925 when members of the California Church Federation undertook to develop a cooperative program for the Protestant bodies.

Among those participating in the dedicatory program were Archbishop Hanna, Rabbi Magnin and President Sproul. The presiding officer was Rev. James L. Gilles, of the Methodist Episcopal Church.

While participating in a common headquarters and sharing in certain common tasks, each religious group pursues its own program without compromise, the aim being not uniformity, but a spirit of unity. The significance of the undertaking is indicated in an editorial in the *Los Angeles Times* which said:

"All thoughtful citizens of America have arrived at the conclusion that the friends of religion, irrespective of creed or dogma, must combine if we are to overcome the wave of infidelity, loose morals and mental anarchy which today threatens our most cherished institutions."

## Union Hospital Dedicated in Santo Domingo

The dedication of the Hospital International at Santo Domingo on February 16, as described by Mrs. M. Katharine Bennett, who has recently returned from the island, was an impressive occasion. The hospital has been planned and built under the direction of the Board for Christian Work in Santo Domingo, an interdenominational agency in which three denominations—Methodist Episcopal, Presbyterian and United Brethren—have pooled their gifts so thoroughly that funds are administered by a single united agency. The Commonwealth Fund of New York has given assistance by a special gift for the purpose of meeting the devastation after the hurricane of September, 1930.

Among those who were present for the dedication were Bishop Thomas Nicholson, Dr. Edward D. Kohlstadt and Mrs. Raymond E. Meek, of the Methodist Episcopal Church; Mrs. Bennett, Edward A. Odell, Miss Edna R. Voss and Mrs. Roswell Miller of the Presbyterian

Church. The American Minister, Arthur Schoenfeld, and other representatives of the American Colony were also in attendance.

The building is still in need of an elevator and an X-ray machine which, it is hoped, will be provided by friends of Santo Domingo who believe in the spirit of unity so effectively incarnated in this interdenominational enterprise.

## Training for Leaders in a World Program

Announcement has been made by the Missionary Education Movement of the United States and Canada of four very interesting conferences to be held this summer, dealing with a larger world program of Christianity today and offering a training for leadership in carrying out such a program in the local church.

These conferences are to be held at Silver Bay on Lake George, N. Y., June 28-July 8; Blue Ridge, N. C., June 28-July 6; Asilomar, Cal., July 5-15; Seabeck, Wash., July 26-August 5.

Some of the outstanding leaders who have been secured for these conferences are: Prof. Oscar M. Buck, Drew University; Dr. H. Shelton Smith, Duke University; Dr. T. H. P. Sailer, New York; Mrs. Dan B. Brummitt, Chicago; Miss Ruth Isabel Seabury, Boston; Dr. R. B. Eleazer, Atlanta; Dr. W. L. Van Nuys, Portland, Ore.; Dr. Stacey R. Warburton, Berkeley, Cal.

Attractive folders have been prepared for each of these conferences, which will be sent gladly on request. Write for full information to Rev. Walter Getty, 150 Fifth Avenue, New York.

## Seminar to Palestine

The American University, Washington, D. C., has announced reduced costs for its fourth annual Seminar to Palestine. This Seminar will leave New York on June 22, returning August 28, and it will be conducted by Dr. Arthur Jackson, a Methodist minister and Professor of the Department of Religion at the American University. The total price is \$576.00 round trip, and the itinerary leads across Europe via Paris, Rome, Athens, Constantinople, Smyrna and Ephesus, to Syria and Palestine, returning by way of Egypt.

## Reunion of British Methodism

Widespread attention is being focused upon the forthcoming reunion of the Methodism of Great Britain, which is to be consummated at a great meeting in Royal Albert Hall, London, on September 20, 1932. The three uniting churches are the Wesleyan Methodist, the Primitive Methodist and the United Methodist Churches of Great Britain.

The Federal Council of the Churches of Christ in America has been invited to be represented on this epochal occasion and has designated Bishop Francis J. McConnell, the President of the Federal Council of the Churches, and Dr. S. Parkes Cadman, a former president, as its representatives.

### Mexican Seminar in July

The Seventh Seminar of the Committee on Cultural Relations with Latin America is scheduled to meet July 3-23 in Mexico City.

The Seminar in Mexico is a "cooperative study of Mexican life and culture." Its membership is open to people who have an interest in international relations and who have a genuine desire to understand the Mexican people. The lectures, given by authorities in Mexico, present various phases of Mexican life in the fields of education, art, economics, music, folk lore, sociology and government. Among the leaders who will lecture before the Seminar are Moises Saenz, Carlos Chavez, Ramon Beteta, Diego Rivera and Rafael Ramirez.

Round-tables give small groups the opportunity to study and discuss some subject in their particular field of interest. The leaders and their subjects in this year's session include Judge Florence E. Allen on International Relations, Dr. Ernest Gruening on Economics, Count René d'Harnoncourt on Arts and Crafts, Dr. Charles W. Hackett on the History of Mexico, Miss Elizabeth Wallace on Latin American Literature. Of special interest this year will be the round-table on Archaeology, led by Dr. Frans Blom. Among other subjects, this group will study the recent discoveries made at Monte Alban, and at the close of the Seminar a trip will be made to Oaxaca to study the pyramids themselves.

Inquiries and applications should be addressed to Dr. Hubert C. Herring at 112 East 19th Street, New York City.

### Community Church Workers in Session

The sixth biennial National Conference of the Community Church Workers of the U. S. A. will be held in the Amherst Community Church, Snyder, Buffalo, N. Y., May 18-20. The general theme is to be "A United Church for the United States." Those invited to attend include ministers and lay representatives of community, united, union and federated churches, and interested friends.

Among the subjects and speakers announced are the following:

- The Philosophy of the Community Church Movement, by Rev. Carl S. Weist, Mount Vernon, N. Y.
- Rural Community Religion, by Professor Charles M. McConnell, Boston University School of Theology.
- Suburban Community Religion, by Rev. Samuel Harkness, Winnetka, Ill.
- City Community Religion, by Rev. Clyde McGee, Chicago.

What Community Means, by Bishop Francis J. McConnell.

The Church Functioning in the Community, by Professor LeRoy E. Bowman, of the National Community Center Association.

Religion and the New World, by Rev. Fred B. Fisher, Ann Arbor, Mich. The United Church of the United States, by Professor Alva W. Taylor, Vanderbilt University School of Religion.

### R. E. A. to Meet in New York

The twenty-ninth annual convention of the Religious Education Association will be held at Columbia University, New York, May 3-5. The Association has taken as its general theme "The Meaning of the Wickersham Report on the Causes of Crime and Lawlessness, in Its Relation to Character and Religious Agencies." Mr. Wickersham will himself speak at the opening banquet on May 3, giving a keynote address. Dr. John H. Finley is the President of the Association.

The seminar procedure is to be used during most of the sessions of the conference. The concluding meeting, on Thursday evening, May 5, will summarize the results of the discussions and consider what steps should be taken to make these results of largest value to religious and educational agencies.

### Milwaukee Churches Establish Industrial Committee

The Milwaukee Council of Churches has appointed a standing Committee on Industrial Relations, with Dr. Frank E. Baker of the State Teachers College as Chairman. The Committee is developing a list of cooperators in pastors of churches, teachers of adult classes, leaders of clubs, and representative laymen to whom the literature of the Federal Council will be sent and who will be called together for consultation on the moral and spiritual aspects of industrial problems once or twice a year on the occasion of visits by Federal Council secretaries and others.

The Industrial Relations Committee has already participated in an Industrial Conference (December 8-9) on "Human Relations in Industry," which took the form of "An Inter-Religious Forum" and was organized by a committee representing Protestant and Jewish religious groups. Addresses and discussion cen-

tered on permanent preventives of unemployment and included "Tariffs and International Relations," "Economic Planning," "Unemployment Insurance," "War Reparations, International Debts and Armaments" and "Ethical Implications of the Present Economic Situation." The speakers included prominent economists, employers, labor leaders, ministers and rabbis.

### Scranton, Pa., Provides Leadership Training

One of the first programs launched by the United Churches of Lackawanna County, Pa., under the direction of Dr. George L. Ford, who has just become the first executive secretary of this cooperative agency of the churches, looks toward the better training of Sunday school workers. An interdenominational training school will open on February 1, providing instruction in teaching methods by competent leaders in religious education.

### Report on Christian Education in Japan

The report of the Commission on Christian Education in Japan, sent out last fall by the International Missionary Council, was published on March 31, 1932, and contains chapters dealing with the following subjects:

- The System of Government Education
- The Christian Middle Schools
- The Christian Colleges for Men
- Christian Education for Women
- Theological Education
- The Union Christian University
- Students in Government Schools
- The Place of Christian Education in Japan
- The Recommendations

Copies can be secured at \$2.50 per copy from the International Missionary Council, 419 Fourth Avenue, New York.

### Orthodox Synod to Meet on Mt. Athos

Representatives of the various Orthodox Churches are to convene in Mt. Athos, Greece, on June 19, at the call of the Ecumenical Patriarch of Constantinople, to discuss problems affecting Orthodox Christianity as a whole. Among the specific items which are scheduled for consideration are: the situation of the Orthodox Church in Russia, the settlement of the schism in Bulgaria, and the question of cooperation with the Western Churches. For American Christians, the last of these topics has special interest, as the discussion will doubtless reveal the present attitude of the Orthodox East to the Christian West.

The meeting is described as a "Pro-Synod" and represents a new form of assembly in the Orthodox Church. It looks toward the holding of an Ecumenical Council at sometime in the not distant future, and its main task is to prepare for the same.



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## AMONG THE BEST NEW BOOKS

### *Religious Life and Thought in Great Britain*

THE INTERPRETATION OF RELIGIOUS EXPERIENCE. By Percy Gardner. Cokesbury Press. \$2.00.

THE CHURCH OF TOMORROW. By Kenneth Ingram. Macmillan Co. \$2.00.

GOD IN IDEA AND EXPERIENCE. By Rees Griffiths. Scribner's. \$4.00.

IN THESE DAYS of ecumenical Christianity the Christian thought and movements of one part of the world have increasing interest in other parts. In these three volumes we have Anglican and Scottish interpretations of Christian life and thinking.

Those familiar with Professor Gardner's previous works, more especially the "Practical Basis of Christian Belief," will be interested in this restatement of his convictions when over eighty years of age. The practical or ethical approach to God and religion, he concludes, is best adapted to lead ordinary men and women to recognition of God as the Power who inspires conduct. Professor Gardner believes that the recent Lambeth utterance indicates that the official church has very nearly caught up to the modernistic view as he interprets it.

The most prominent development in English social life is declared by Mr. Ingram to be the drift away from institutional religion. The Church has lost the type of men and women whose influence counts for most, and is now pretty much a body of inferior minds. The author analyzes the causes and outlines a rather loosely constructed but suggestive religious philosophy which he believes might win back those who are sympathetic with religious ideals but are unable to adjust themselves to ecclesiastical institutionalism. It is an attempted restatement of "Catholic" faith in modern form.

In a brief discussion of unity he prophesies "a wholesale amalgamation" of Protestant bodies; believes that the Anglican Church offers the best abiding place for a liberal Catholicism; and regrets the possibility that, on the contrary, the Protestant and Catholic elements may drift apart and each consolidate. This, he fears, would postpone Christian reunion. In his discussion of a League of Religions, he indicates little knowledge of current cooperative movements and proposes just about what the Universal Christian Conference on Life and Work aims at, but would include the Roman Catholic Church, which, however, he should know, has already definitely excluded itself from anything of the kind. The volume breathes a spirit of modesty

and of catholicity, the latter in the best sense of the word.

Like Rudolf Otto in "The Idea of the Holy" and Prof. Hocking in "The Meaning of God in Human Experience," Dr. Griffiths sets forth the *a priori* nature of religion, whose ideas are not derived or inferred, but enter as organic elements into "the very constitution of experience." Dr. Griffiths' philosophy, however, has its own distinctive characteristics as he finds religion central and primary in human experience. "There is, for religion, no difference between God and the idea of God. If there is any precedence . . . we first have God as a living presence and the idea follows." The volume is not easy reading but well repays the reader of it.

The three volumes give evidence of the same tendency to empiricism and pragmatism to which attention has recently been called in other reviews and of the same effort to validate religion to a scientific as well as a practical age.

C. S. M.

### The Shadow of the Pope

By MICHAEL WILLIAMS  
Whittlesey House. \$3.00.

THE EDITOR of *The Commonwealth* in this volume reviews "the story of the anti-Catholic movement in America." He is characteristically dispassionate, perhaps even irenic, in both spirit and utterance, while at the same time unsparing in his characterization of events which no high-minded Protestant has ever condoned and against which many of them have protested as vigorously as Mr. Williams himself.

While the volume aims to consider the whole question of religious liberty in America from the early days of the republic, most of the earlier chapters tell us nothing that is new, and the reader's attention will be immediately drawn to the presidential campaign of 1928, which occupies, with its immediate antecedent history, the main portion of the narrative. The facts relate, however, to individual or group utterances and only by slight indirection to any recognized religious body, although in some cases highly placed officials are, or are intimated to be, involved. This story is one which deals with many regrettable utterances and incidents, which all good men deeply deplore.

Some rather irrelevant material of a political nature is introduced, which seems out of place so far as the main purpose of the narrative is concerned, and at points assumptions are made without adequate supporting evidence. Perhaps it may also be regretted that more

space was not given to utterances of really representative Protestant leaders denouncing bigotry and malice in the campaign.

While, therefore, we may commend the reading of this book to Protestant leaders, who should know of those sad and sinister utterances which none of them would for a moment excuse, it should be done in a larger light than that which

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Mr. Williams sheds. Over against all this, some place might have been given to the movements for friendly cooperation between Catholics, Protestants and Jews, in which Protestants and Protestant bodies have been the leaders. The volume is also one-sided in not recounting similar attacks by Roman Catholics upon Protestants and Protestant bodies, especially as it assumes to be a book on the larger subject of religious liberty. With some of these attacks the reviewer has been intimately and sadly familiar. At times they have come from official or semi-official sources, including authoritative Catholic journals and books, and even have involved grave misrepresentation. Those in authority have been appealed to without apparent result.

Moreover, one constantly receives information from predominantly Roman Catholic countries of repression and wrong inflicted by authoritative Roman Catholic agencies.

Thus Mr. Williams is far from telling the whole story or treating the principles involved in adequate perspective. Indeed a book might well be written for Catholics to read while this one is read by Protestants, or perhaps both read by both!

The very history involved cannot begin with Puritan America, but would need to go much farther back and deal with the European scene.

These observations, however, are not intended as the slightest excuse for atrocious practices as recorded by Mr. Williams, who occupies a large place of esteem and respect among Protestants who know him. As most of these occurrences were localized and unknown to the great body of Protestant ministers, it is important that they should be informed, and by one so trustworthy in his facts as the editor of *The Commonwealth*.

C. S. M.

## The Christian Social Manifesto

By REV. JOSEPH HUSSLEIN, S.J.  
Bruce Publishing Co. \$2.50

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Father Husslein has done a conscientious piece of work, well worthy of his erudition and interpretative skill and of these two encyclicals which, while ever maintaining the supremacy of the Roman Catholic Church, go deeply into economic and social theories and problems.

This volume is of value to students of Christian social science not only for its

interpretation of Roman Catholic views, but for the light it throws on many common interests. It is of especial interest just now, when the Federal Council's Commission on the Church and Social Service is preparing a restatement of Christian social ideals.

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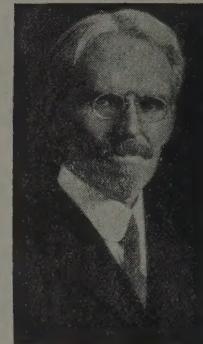
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